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Vol. III. No. 1

THE JAPAN CHRISTIAN QUARTERLY

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JANUARY 1928

THE RELATION BETWEEN CHURCH AND MISSION

Church and Mission—A Historical Study.....A Symposium

The Humanizing of Industry.....T. Kagawa
Missionary Opinion on Race.....A. Jorgensen
Christianity and the Japanese Home.....E. Sugimoto
The National Christian Council of Japan—Annual Meeting 1927

Editorial and Departmental Notes, Book Reviews, Personal Column.

Editor-in-Chief:—Rev. W. H. Murray Walton, M. A.

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THE JAPAN CHRISTIAN QUARTERLY

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Vol. III January 1928 No. 1

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Who's Who in this Issue

Rt. Rev. S. Heaslett, D.D., Bishop in South Tokyo, has been over a quarter of a century in Japan. He is a missionary of the Church Missionary Society and was at one time Assistant Editor of The Japan Evangelist.

Rev. R. D. McCoy, D.D., of the Churches of Christ Mission, came to Japan in 1904. He is engaged in evangelistic and theological work.

Rev. D. W. Learned, D.D. has been half a century in Japan. He is a member of the A.B.C.F.M., and the author of various books.

Rev. E. T. Iglehart, D.D. belongs to the Methodist Episcopal Mission, and has been in Japan since 1904. He is on the staff of Aoyama Gakuin. He was at one time Editor of The Japan Evangelist.

Rev. H. V. S. Peeke, D.D. has been over 30 years in Japan as a missionary of the Reformed Church of America. Amongst other accomplishments he is an expert in the Japanese language.

Mrs. Etsuko Sugimoto is the well-known authoress of "A Daughter of the Samurai."

Mr. A. Jorgensen is Secretary of the National Committee of the Y.M.C.A. in Japan and is specially engaged in literary work.

Mr. Toyohiko Kagawa is the well-known evangelist, writer and labour leader.

Rev. Darley Downs of the A.B.C.F.M. is on the staff of the Doshisha University. He came to Japan in 1920.

Dr. K. Ibuka, President Emeritus of Meiji Gakuin, was Chairman of the National Christian Council for 1926-7.

The Hon. R. Mizuno, M.P. is Minister of Education in the present Seiyukai Government. He was the leader in Parliament of the opposition to the Religions Bill of the last Government.

Mr. E. V. Yoshida is a member of the Omi Mission, and was a delegate to the N.C.C. Annual Meeting in 1927.

Mr. G. Iida is professor of Oriental Religions at St. Paul's University, Tokyo.

Mr. H. Okawara has been on the staff of the Mitsubishi Bussan Kaisha in India.

Miss C. B. DeForest is the Principal of Kobe College. She is a member of the A.B.C.F.M.

THE
JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. III. **JANUARY 1928** **No. 1**

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

The New Year

WITH this issue The Japan Christian Quarterly enters upon the third year of its existence in its present form. As an Editorial Committee we look back on the two years that have passed with feelings of gratitude and discontent, gratitude for the generosity of those who have contributed of their best to its pages, discontent that we have not been able to approach nearer to the ideals that we have set before us. It is so easy to be Editor of a magazine—until you actually become one; it is so easy to envision what it should be, and yet so difficult to embody the ideas in cold print. As the poet has said,

"I wish I could tell what my soul sings within me,
And cast into words the dear thoughts of my mind.
But or ever a pencil I take to begin me
An ode, the words scatter like clouds in the wind."

We would therefore bespeak the continued sympathy and patience of our readers; we can but assure them that we will continue to do our best. To some of them we would offer special thanks, to those who have said kind things for the fresh courage that their words have brought, to those who have criticized for the stimulus of their suggestions. As the Japanese say in their New Year greetings, "We thank you for your favours during the past year; we ask for their continuance unchanged in the new one"—especially if they are of the latter kind!

The year 1928, under God, may prove to be an important one in the story of missionary enterprise. "Edinburgh 1910" has already left its mark on history, especially in the realm of cooperation between the churches; is "Jerusalem 1928" to mark a new era in the expansion of the indigenous church? In his vivid description of the Edinburgh Conference, Mr. Gairdner tells how when the final decision was taken on the subject of cooperation, the whole gathering broke spontaneously into the singing of the doxology. They recognized that the thing was of God. As we face the new Conference, we need to remember this truth. Any success which may crown its efforts will be essentially of God. Only eight delegates will be able to go from Japan; but it will mean a tremendous thing to them, and to the Conference at large, if they go with the prayers of the Christian Church behind them, for, as has been well said by one whose life has been spent for Japan and India, "The power behind work is the interposition of God in answer to prayer." On another page the Secretary of the National Christian Council tells us something of the preparations that have been made for the Conference, so far as Japan is concerned. As we read his words, shall we not make a note in our private prayer books, "Jerusalem 1928"? Though we may not be able to be present, by this means we *will* be able to take a very definite part in the proceedings.

The April Issue of the Quarterly

One of the eternal problems before the Editor of a magazine of the character of The Japan Christian Quarterly is that of weighing up the relative claims of articles of a heavy or light character. We must plead guilty to having erred rather in one direction in recent issues. Such subjects as "The Missionary Message," "The Relation between Church and Mission," and the like can hardly be called popular reading; but they have been taken in deference to the wishes of the International Missionary Council, which proposes to consider these subjects at Jerusalem. For this reason it is possible that the articles possess a value not limited to Japan.

But in order to try and restore the balance, we propose to devote the April issue to a symposium on *new* methods of Christian work. We would therefore invite all our readers who have any information to pass on of experiments that they have made, to put down their experiences in writing, and send them along to us. It does not matter whether the experiments have been successful or not; we can learn

from mistakes as well as success. Happily, we don't take out patents for spiritual discoveries, but sometimes we are slow to share them. The next issue will provide us with an opportunity of so doing. Manuscripts should reach the Editor not later than the end of February, in order that we may be able to estimate what measure of response the request is likely to meet with; but it will be a great help if readers will, following the advice of the advertisement, "do it now." If they do so, there is no reason why the next issue of the Quarterly should not be the most useful that has appeared so far.

The Relation between Church and Mission

The greater part of the current issue is taken up with a historical study of the evolution of relations between Church and Mission. We are not concerned here with the merits of the several methods which have been followed; but in the light of the information given in these articles, it will perhaps not be out of place to say a few words with regard to the future. In order to do so, however, there are certain preliminary considerations which must be taken into account.

In the first place Japan differs from other "receiving countries" inasmuch as she is a nation, independent, ordered, educated and the possessor of a great tradition. Other mission fields possess one or more of these features, but Japan alone possesses them all. It is important to bear this fact in mind, as it differentiates the missionary appeal here from that of other lands.

In the second place, Japan is unique in the quality of her native leadership. While the indigenous Church in all lands possesses outstanding individual leaders, it is probable that in no mission field is the average standard so high. This is certainly true so far as education is concerned. The intellectual factor of course is not the primary one, but if one of the objects of the missionary enterprise is the establishment of the Church, this fact is of vital importance, and one which has particular bearing on the nature of the missionary contribution. In Africa and certain parts of India today, one of the outstanding missionary problems is the development of native leadership; in Japan it is more that of securing a following for leaders already there!

In the third place, Japan is still largely an unreached land. One does not have to go many miles out of Tokyo, for example, to realize the difference between the Christian occupation in the city and the

country. For example there are twice as many churches in Tokyo Prefecture alone as there are in the three neighbouring prefectures put together though their joint population is about the same and their area seven times as great! Despite the progress of Christian influence in the thought life of the nation, the above factor is one that cannot be ignored from a missionary standpoint, the more so because the Japanese Church at present shows but little likelihood of accomplishing the task within the next fifty years.

Now what bearing have these factors on the question of the future relationship between Church and Mission?

In the first place, to a nation which has proved herself quite capable of setting up and administering her own institutions, missions come more as the bearers of a message than as fashioners of an organization. Even in the Anglican Communion, which is supposed to be more slow-moving than others in this respect, as Bishop Heaslett points out in his article, one of the governing ideas has been, "Any national church holding certain universal and fundamental principles has authority in all other matters concerning her own life." It is the duty of missions to recognize and welcome this fact rather than to act independently of it. Because of it they can with all the greater confidence seek to adjust themselves to the ecclesiastical organization such as it is. They are not likely to be "let down." In the early days of the Meiji period foreigners in Japan lived in settlements and possessed special rights of their own, but in 1899 when extraterritoriality was abolished, they, individuals and companies alike, became answerable to Japanese Law. Nobody but a "die-hard" would wish that it should be otherwise. This event is not without bearing on the subject before us.

In the second place, in view of the capacity of the Japanese Church for managing her own affairs, missions and missionaries alike can be more intimate in their relationship with the Native Church than they could if there was the possibility of their dominating it. In Roland Allen's book, which is reviewed in this issue, it is more or less taken for granted that the Mission is the chief partner. This is certainly not the case in Japan. It is the more difficult, therefore, to understand why the policy is still maintained in certain quarters of keeping missionary work and organization entirely separate from the church. This is especially true in matters pertaining to finance. In the world at large financial interdependence is a normal thing. Japan as a nation would find herself severely handicapped if she

could float no foreign loans; it would suggest a lack of confidence in the financial stability of the nation. Further, a foreign loan is in no way derogatory to her national pride. She knows that she is solvent and that for the bulk of her enterprises her own capital will suffice. But she also knows that there are occasions when a foreign loan is of real value in carrying through a piece of public work which might otherwise have to be shelved. Has this no bearing on the question before us. If in the past Mission money has proved more of a hindrance than a help, is it not because it has been regarded rather as a substitute for than an aid to Japanese endeavour?

Lastly, the Mission, simply because it is a Mission, cannot disregard the call of the unreached fields. This does not mean that it should enter them without regard for or consultation with the Native Church; but it does mean that it should keep them in the forefront of its programme. In this respect it can prove a valuable stimulus to the missionary life of the Church itself, which, at all events in the present stage of its development, is in danger of being obsessed with the claims of self-support to the exclusion of all others. The intimacy of the connection between the two will act as a safeguard against the catastrophe of the foreign missionary society becoming the missionary wing of the Church. It is when the two are divorced, as in Bengal some years ago, that the danger arises of the Church being content to let the Mission do its missionary work for it.

The call in Japan today is not for a separation of functions but for a combining of forces, so that "as the entire body is welded together and compacted by every joint with which it is supplied, the due activity of each part enables the Body to grow and build itself up in love" (Eph. 4:16, Moffatt's translation).

Christianity and the Japanese Heritage

We count ourselves fortunate to have secured for this issue an article by the gifted authoress of "A Daughter of the Samurai." It is on one aspect of a subject on which, as her book shows, Mrs. Sugimoto is peculiarly qualified to speak, namely, the relation of Christianity to the national heritage of Japan. It is always more easy to destroy than to build up; it is often less difficult to make than to adapt. The cult of the "new" in Japan today is as strong as ever. In the Correspondence Course on Christianity issued by the New Life Hall in Tokyo, in answer to the question "What lessons can we learn from Jesus' example with regard to the right attitude to the old and

new?" students without exception have taken for granted that our Lord's attitude to the past was solely one of repudiation. It is typical of the present spirit in the land.

But in a nation like Japan, which has such a rich history of culture and art, it would be little short of a tragedy if all were sacrificed on the altar of modernization. This is specially true of things religious. While of course there are elements which are incompatible with the Christian faith, yet there is a great deal else besides which, as has been picturesquely expressed, may be baptized into Christianity." Many of our most cherished Christian festivals in the West, Christmas for example, are of this nature. While missionaries from the West have their distinctive interpretation of Christianity to offer to Japan as she evolves from the mass her own expression of faith, it behooves them, especially in Japan's present temper, to be specially reverent towards the things of her past. There is a very definite danger of condemning practices for their association's sake which in themselves are harmless, and which may be of as real value in the Christian future as they have been in the Buddhist past. We do well to take to heart the advice of Friar Lawrence to the ardent Romeo, "Wisely and slow; they stumble that run fast."

The Relation Between Church and Mission— A Historical Study

(i) The Anglican Group

THE writer's experience of missions having lain exclusively in the two Societies that represent English Christianity in Japan, the following article refers in particular to that experience. While this is true in particular it may also with truth be said that what is recorded here, generally speaking, applies to the work of the American Episcopal and Canadian Churches in Japan. Without placing any stress on the word "Anglican" in a geographical sense, but emphasizing it as the expression of an attitude of mind, and even as a principle of life, it is correct to say that all Missions of this Body have the Anglican mind. Broadly speaking, then, this article contemplates the relation of all Missions of the Anglican Body to the Japanese National Church.

There are three principles that have governed the relations of the Anglican Church and Mission in Japan.

1. At the beginning of the preface to the "Book of Common Prayer according to the Use of the Church of England" stands this pregnant and illuminating sentence. "It has ever been the wisdom of the Church of England.....to keep the mean between the two extremes"..... The primary reference is to matters of ritual, but a good case can be made out for adopting these famous and well-known words as the best expression yet coined of the attitude of this National Church on all religious questions. This peculiarly Anglican "via media" (mental position) is more to her sons, however, than a mere attitude; it answers to something deep and fundamental in their instincts and temperament and has become a principle governing their religious lives. It is necessary to keep this fundamental principle well in mind if the relation of the Anglican Church Mission is to be correctly understood.
2. The second principle is this. The Anglican Church holds as an Article of faith "that every particular and national Church has authority." That which binds national churches together and makes them full partners in the life of the Catholic Church is

not similarity of ecclesiastical polity. There are universal principles of the Catholic Church that are essential to a full and true Church life, and without which no Church can be called a true Church. In the Japanese National Church these are said to be three, viz:— 1) The acceptance of the Old and New Testaments, the faith of which is summed up in the Apostolic and Nicene Creeds. 2) The doctrine and discipline commanded by Christ, with the observance of His two Sacraments. 3) The maintenance of the three orders of bishop, priest, and deacon. These three points form the centre of that irreducible minimum which every National Church must profess and believe if she is to be a true branch of the Catholic Church. But any national church holding these universal and fundamental principles has authority in all other matters that concern her own life. This again has been one of the governing ideas that have regulated the relation of the Missions and the Church in Japan.

3. The third point of importance in this connection is that according to the Anglican view, in the Catholic Church there is no distinction possible between the orders of one National Church and those of another National Church. For example, a priest in good standing in one National Church has, by virtue of his priesthood, a position of good standing in every other National Church. As an illustration of what this implies the following example may be of interest. The Prince of Wales, who will one day be King of England and accordingly as all his ancestors from Queen Elizabeth have done will rule "all English estates and degrees committed to his charge by God, whether they be Temporal or Ecclesiastical," has in his travels, as a matter of history, received the Sacrament of Holy Communion from the hands of a Japanese and an African. The Japanese and the African and the English priest have one and the same authority. There is no distinction in the orders of clergy because of their nationality. The priest from abroad and the priest born in the land stand on the same footing in the Church in Japan.

The significance of these three principles in the relation of the Missions and the Church is of a twofold nature. First, it has never been possible to make that clear distinction between Missions and Churches that have sometimes been made in the Free Church Missions. Secondly, it has been impossible to insist on the authority of a Vicar of Christ residing on earth and governing all branches of the

Catholic Church as is done in the Roman Communion. The Anglican body in Japan has stressed freedom and authority, but as compatible in Church life, and not as exclusive of one another.

It seems to the writer that the whole question of the relation of Missions and National Churches is, at bottom, a question of freedom and authority and their relationships. The perennial problem that we have been struggling with all along has been how to apply to the situation in Japan the essential and fundamental Catholic principle that there is compatibility between these two great and living ideas.

One valid excuse that may be urged for our present unhappy divisions seems to me to be that, in some degree, the history of every National Church and sect is a real contribution to the temporary application and final solution of this problem. Modern Missions are making a great and vital contribution to the solution of the difficulties bound up in the endeavour to find a Church life in which executive authority, popular control, and personal freedom will be forged into an harmonious whole. It may be that one of the main reasons for the widespread spirit of enquiry, and the many attempts now being made in various parts of the world to end these our unhappy divisions is that, to some, the main outline of a Church life giving due scope to both authority and freedom seems to have already emerged out of the mass of Church experience summed up in the history of every Church and sect. The ideal Church of the future, in which our Lord's desire, "that they may be one," is to be as evident in fact as it ever has been in theory, must needs be a Church in which all churches and sects will find their whole and united experience set forth in an ordered and complete body of doctrine, ritual, and polity.

Unsurpassed by none will be the tale of life that the Anglican body will have to bring into that future and ideal Church. She is now working out in detail in various mission fields, doing it in the same spirit that has always characterized her scholarship, the relations between a mother church hoary with traditions, bowed down with precedents, authoritative yet free, and young, impatient, and vigorous offshoots in every land.

The honour of sending the first missionaries of the Anglican group to open work in Japan belongs to the Protestant Episcopal Church of the United States in 1859. The two great English Missionary Societies that represent the Churches of England, Ireland and Wales, viz., The Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts, followed some ten

years later—And since those early adventurous days, the Church in Canada and in Australia have come to help. In 1887 these missions gave official sanction and life to what had been from the beginning a principle of their work. They organized what had been already founded. In 1887 was held the first General Synod of what is now called "The Nippon Seikokwai," i.e., The Holy Catholic Church in Japan.

According to the Articles of the Church of England, a Church "is a congregation of faithful men in which the pure Word of God is preached and the two Sacraments are duly administered." In the early days of the Missions, the missionaries *were* the Church. What came, still exists—no change has been made. There has been expansion only. The ordination of the first Japanese as priest; the assumption of all financial obligations by a local church; the division of the whole country into ten dioceses; the consecration of the first Japanese bishop, and the taking up of all financial burdens by a diocese; all these were occasions of rejoicing, but rejoicings in growth, not in new births. The Japanese National Church was founded on the day that the first Anglican priest took up his residence in Japan with the intention of founding a Church. The history of the body from the day that the first convert was baptized until this day has been the history of a growth. The only thing that differentiates the first Synod of 1887 from the last of 1926 is that the balance in numbers of members of the two houses of clergy and bishops has changed as between those born abroad and those born in Japan. (The house of laity has naturally always been composed of Japanese members only.)

No Mission has any authority in the Church in Japan. No Missionary Conference has any authority either. No Mission is organized as a Church. The Mother Churches lend and support workers. These persons work under the authority of the National Church. It has happened in the past that the bishop and clergy and workers of a diocese have all been missionaries and in such case it must have seemed to the undiscerning that here was Mission control. They certainly did control. They moved workers, fixed salaries, decided on local questions, but they did it as members of the Nippon Seikokwai, and not as missionaries. Again and again Conferences of Missionaries have met and no Japanese have met with them. These Conferences passed resolutions, debated questions concerning Church life, and fixed salary scales. All this at times without consulting the Japanese. But they could not deal with any one point that in-

fringed on the authority of the Church. They could advise, and they did. They could criticize, and they did. But every question that they touched upon that was a Church question was subject to the authority of the bishops, or, if necessary, was submitted to the consideration of local Synods.

The problem, then, in the Anglican body, has not been as the problem has been in most other bodies working in Japan, wherein Church and Mission have stood out in sharp and clear distinction. The problem for the Anglican body in Japan has been the problem that besets a National Church dealing with her own expansion. There came a day in the history of the Nippon Seikokwai when she had to decide to give full priestly authority to a worker converted from another faith and born in the land. There came another day when, again in her corporate capacity, she had to decide about the education, the social status (as far as amount of salary was concerned) and the sphere of work of her own sons. At an anxious moment in her history she had to give a lead in the matter of how far and on what conditions she would give authority to the local Church that had become independent of foreign financial assistance. Dividing the whole Empire into ten dioceses, she has had to lay down the conditions under which a diocese may call and support its own bishop. From the beginning, as each problem arose, she has controlled her own full life, and the control has been in the hands of her servants and sons, whatever their race. But it has always been Church, and not Mission control. At first Mission money and Mission financial control dominated one side of the work. That was inevitable. At first no Japanese share in control was admitted in financial matters. The Church had to be trained in Christian ideas concerning money given in the spirit of love and sacrifice that Church monies are given in. This has been a grievance. It is, however, necessary to remember that the views of a man who does not know God and so has no true moral views of life and things in it—that the views of such a man about money—are quite different from the Christian view. So financial control came slowly, because views of finance were different. This again was inevitable and slow growth was wise. Local frictions on this ground, of course, occurred. These were mostly between individuals. The Church has never been divided on this question. The modern and prevalent view is for the Mission to hand the money over to the Church and give it the limited liberty in its use, though financial matters that concern the individual lives of workers sent out and

loaned to the National Church by the Mother Churches are kept entirely in Mission control.

"Every particular and National Church has authority." This has been the guiding star of the last sixty years. Forty years ago, in 1887, the first General Synod of the Nippon Seikokwai gave laws to a living Church that is one day to take over all responsibilities for its own expansion, and not be dependent for workers and means on other national Churches. The history of the Nippon Seikokwai's growth and of her spirit since that day in 1887 when she came of age, makes it clear that the wisdom of the Church of England in keeping the mean between two extremes is not a mere local wisdom. It has been justified in what might well have been its Waterloo. For in a new field, that of missionary polities, it has proved to be a wisdom based upon a great and universal truth, viz., that it is possible to plant in new soil a National Church, and in founding and training that Church to be guided by the principle of a mean between the extremes of authority and liberty in all things that concern the ritual and polity of the new Church.

S. HEASLETT,
Bishop.

(ii) The "Churches of Christ" Group

A HISTORICAL Study of the Development of the Relationship Between Church and Mission, as Represented in one of the Smaller Groups Working in Japan" is the subject that I have been asked to present. The Editors selected the church to which I belong as typical of the smaller churches. Our official title is "Kirisuto Kyokai" or "Churches of Christ"; our Mission Board is the United Christian Missionary Society, St. Louis, Missouri. As to the Churches of Christ being typical of the smaller groups, there may be room for difference of opinion. We have a policy for the conduct of our work, however, and it is this that I will attempt to state.

The Early Days

The Churches of Christ came rather late upon the scene of Christian activity in Japan. Our earliest missionaries arrived in

Yokohama in 1883, twenty-four years after the first missionaries had landed at that port. Already a considerable force of Christian workers occupied the field. After studying the language in the port city for a few months, our pioneers decided to strike out into a truly virgin territory. The far-away city of Akita was selected as their place of labour. No other missionaries up to this time had gone so far from the treaty ports or from the capital city to make a home. The work, from the very first, grew at an encouraging rate; new workers arrived, and within four years a group of eight missionaries were working in this northern territory. The emphasis was upon evangelism and seed-sowing.

In these early days the missionaries were naturally in charge of all the work. As soon as possible Japanese helpers were enlisted but they were without authority. The policies for the work were decided by the missionary group, with the approval, of course, of the Board at home. In 1890 a complete change in policy was decided upon. The northern stations were abandoned and the missionaries centred in Tokyo. This left the northern churches temporarily in the hands of the Japanese workers, but the missionaries often visited the outlying districts and directed the work. This policy was determined upon by the missionary group in Annual Meeting. This body held practically complete control over the work, determining the places of work, the policy of the churches, and the location of the missionary force. The Annual Meeting of the missionaries was the authoritative body, subject only to the Mission Board in America.

The Japanese workers and missionaries together also held an Annual Convention from an early date, but this meeting at first was largely for inspirational and devotional purposes, and for the presentation of reports of the work. Any action of this joint body had to be referred to, and passed upon by, the missionary Annual Meeting or its ad-interim (Advisory) Committee composed of five missionaries. On the occasion of our Fortieth Anniversary our historian at that time wrote:—"For the first 29 years the missionaries, through their Annual Meeting and Advisory Committee, held practically all the power concerning the policy and administration of both educational and evangelistic work. It was a great and important event, therefore, when in 1912 educational and evangelistic boards were formed giving Japanese members equal representation and equal voting power with the missionaries. It was a great forward step."

The Beginnings of Cooperation

It can be said in this connection that this change in policy did not come about because of a strong demand for more authority on the part of our Japanese co-workers. It was not a concession wrung from the Mission, but a response to the conviction in the hearts of many of the missionaries that their Japanese co-labourers ought to have a share in the management of the general work of the churches. The decision, however, was not easily arrived at. Two or three years preceding 1912 it was decided to admit three Japanese members into the conferences of the Advisory Committee when the work of the churches was under consideration. This move was strenuously opposed by some of the older missionaries, as being too drastic. The step was taken, however, and proved not to be so disastrous as predicted. Then, as stated above, in 1912 two joint-boards were formed, one to have charge of evangelistic work; the other, of our educational institutions.

The Japanese workers welcomed this innovation, though they had not demanded it. The missionary members of these boards were elected by the Annual Meeting of the Mission,—missionaries only participating. The Japanese members were chosen at the Annual Meeting of the Churches of Christ in which both Japanese workers and missionaries had the right to vote. The actions of both boards, however, had to be reported to, and passed upon by, the Mission Annual Meeting or its ad-interim committee. The final authority on the field and the right to determine the policy regarding all the work remained in the hands of the missionaries. Great consideration, however, was always given to an unanimous action of either of the joint boards. The right to serve on the important committees and the privilege of voting were not empty concessions.

Another innovation put into operation soon after this was the privilege granted to the Annual Convention of the Churches of sending a delegate to the Mission Annual Meeting. This delegate was heartily welcomed and made to feel at home. He was granted the privilege of the floor, with the right to vote. His opinion was often asked for in the discussion of general problems. At the following Convention of the Churches he reported on his observations and impressions. While little more than a friendly gesture, yet it tended to foster good relations.

One fortunate aspect of our gradual change of policy and attitude toward our Japanese co-workers, as I look back over the years from our present vantage point, was the willingness and eagerness of the Mission, in almost every case, to offer additional grants and privileges before they were demanded. In this we profited, perhaps, by the bitter experiences of some groups older than ourselves, in which progress in cooperation was made at the expense of strife and heart-breaks and sometimes the severance of friendly relations.

Our Present Policy

As the years went by there was developed a consciousness that our rules of cooperation were not broad enough to meet the demands of the present day. Ten or eleven years had passed since our joint boards came into existence. Years of experience had added to the capacity of our Japanese co-labourers to assume a greater share in the burdens of the work. They were ready for more responsibility, and a change of rules seemed advisable.

Another consideration was the desire for greater unity in the control and management of the work. It no longer seemed expedient to have two joint boards, both of which were subject to a missionary committee of five members. New regulations were formulated which provided for a joint committee of ten,—five nationals and five missionaries,—which should have full charge of all work hitherto under the two joint boards.

The General Committee of the Churches of Christ was the title given to the new organization. As its name designates, it was not to be a child of the Mission and subject to the Mission, but an offspring of the Annual Conference of the Churches themselves. A sentence or two from the regulations of the committee will show how far its authority extends. "It shall control all the evangelistic and educational work of our Churches," and "shall have final authority concerning the location and work of all missionaries and the inviting of all missionary re-enforcements." The committee is elected at the Annual Convention of the Churches of Christ,—the missionary members as well as the Japanese. The term of office is two years, and no one member shall serve for more than two consecutive terms. There is a certain provision for representation from different phases of the work, such as educational and evangelistic. There is also a desire to have lay representation among the Japanese members, but this is not now required, though it was stipulated at the beginning.

This further step in the shifting of control from the shoulders of the missionaries to the Japanese workers necessitated a change in the status of the Mission Annual Meeting. As stated above, heretofore the Annual Meeting of the missionaries was the final authority on the field in our church organization. When the control of all the work, as well as of the location and work of the missionaries, passed to the General Committee which was subject to the Annual Convention of the Churches, the Mission Meeting could no longer be an authoritative assembly in matters pertaining to the general work. Automatically it has become merely a meeting for devotion and mutual inspiration, having authority only in matters pertaining to the housing, health, and personal phases of the missionaries' work. The Annual Meeting of the Churches of Christ is now the final authority. In this assembly the missionaries have full membership and the right to vote and hold office on a par with the Japanese workers and delegates from the churches.

The Survey and Policy for the Future

In 1924 our Mission Board decided to inaugurate a thorough survey of its work at home and in all its foreign fields. The purpose was to determine upon a "definite policy for the future government and guidance of its work." Every unit of educational and evangelistic work was considered, its purpose and progress noted, its effectiveness weighed, and its future policy determined. The Survey dealt also with the place of the missionary in the indigenous church and the matter of the relative spheres of authority of Church and Mission. I can do no better at this point than to quote certain passages from our Policy for Japan to make our purpose clear. This policy has been approved, practically in its entirety, by the Executive Committee of the United Christian Missionary Society and will be our working gauge for the coming years. As you will note, the emphasis is placed upon the Japanese end of the work,—the building up of indigenous churches. The missionary is a helper and a cooperator in all the tasks of the church. As soon, and as far, as possible the direction of the work shall be placed in Japanese hands.

RE INDIGENOUS CHURCHES. "The members of the Churches of Christ state that the general and fundamental policy of all of the work of the Churches of Christ shall be that of the establishment of indigenous churches as being the most effectual eventual

agency, not only for the salvation of that portion of the Japanese people for whom the Churches of Christ may normally be regarded as having responsibility but also for the permanent growth of a real Christian culture within the Japanese Empire. Indigenous churches are meant churches which shall be self-supporting, self-determining, and self-propagating; churches which shall be located, equipped, and manned, and so imbued with the missionary, evangelistic, and inclusive-unity spirit for which the Churches of Christ are known and which shall be so sufficient in number that the districts in Japan for which the Churches of Christ are responsible shall have every opportunity to know, to love, and to serve Jesus Christ."

RE RELATION OF MISSIONARY TO ORGANIZATION. "From the above it will be seen that there is in reality but one organization,—namely, the Churches of Christ, composed of both missionaries and Japanese. Although the missionaries are in Japan at the present time as the representatives of the United Christian Missionary Society by invitation of the General Committee, yet they are, together with the Japanese workers, subject to the General Committee and are thus one in the common task of seeking to realize the General Policy of the Churches of Christ. However, the time is awaited when the missionaries shall work entirely by invitation of indigenous churches rather than as representatives of an American Mission Board."

RE JAPANESE LEADERS. "It has always been true, but at the present time the conviction is especially deep upon all, that Japanese only can adequately teach and convert Japanese,—that theirs must be this primary work. The missionary, however, because of his larger training, wider experience, and Christian background, has been able to do much as assistant, counsellor, and associate, but more and more the real burden of the work must and will rest upon the Japanese. With the growing acceptance of this responsibility and the increasing understanding of the vital meaning of Christianity the need for missionaries will grow less and less. The organization of our work has been gradually assuming the form best fitted to encourage the initiative and the fuller power of the Japanese; this has resulted in the putting of the responsibility for the work more and more into their hands. It is gratifying to know that there has been a growing acceptance of this responsibility."

RE SELF-DETERMINATION. "Reference to the organization of our work as previously set forth will reveal the fact that self-determination is already largely the privilege of the Japanese. Our present organization has taken form as the self-consciousness of the churches has gradually developed. We feel that this is a great step toward the establishment of indigenous churches. This present arrangement which guarantees the Japanese equal, and in some cases more than equal, representation is as far as our Japanese churches are ready to go at the present time toward complete autonomy. But the way will be held open and undoubtedly encouragement will be given to every legitimate effort toward a fuller and more complete self-government, toward allowing the Japanese to increase in influence, administration and numbers."

"In our present organization the missionary is on the same plane as the Japanese worker,—being subject to the General Committee in all of his Japanese work, and we are committed to the policy that, as rapidly as the best interests of the work may permit it, the missionary is to decrease in numbers and influence, and the Japanese worker is to increase."

So far for excerpts from the Survey Report. In a statement issued on June 14th, 1927, by the Foreign Department of our Board, the determination to hew to the line indicated above is clearly set forth. Being faced with the necessity of cutting budgets they state their conviction in the following:—"Because of the increased expense of the foreign work, and the fact that budgets could not be increased, the volume of the work has had to diminish. This has always been the work carried on by the nationals on the fields. Schools have been closed, outstations withdrawn from, and native workers dismissed. The time has come when this cannot be longer done and the work preserved. From now on, for some time, increased payments on the mission fields must be put into the native work instead of the salaries of new missionaries. We must build stronger, do our work better, and lay more emphasis on strengthening native leadership." This policy, however, has not stopped with the question of sending out new missionaries. Experienced missionaries are affected by it. In our Japan field, the decrease in the budget this year was pretty largely provided for by retaining in America missionaries who were home on furlough. The budget for the general work was allowed to remain very largely as it was. The temporary decrease in our missionary force amounts to about 33% of the quota called for

in the Survey. It seems unlikely that this number will be increased in the near future; it may suffer further decrease. But this is in line with the policy adopted for our work. The main emphasis will be placed on maintaining the Japanese work, the work of the churches and schools, at its highest efficiency, having only a minimum of missionary workers.

What Others are Doing

When I accepted the invitation to write this paper I first thought to make it a sort of symposium, setting forth the plans and attainments of several of the smaller group of churches. To this end I wrote to seven or eight representatives of these churches and have at hand a half dozen replies. The limit of space allowed me permits of only the briefest reference to what is being done in other communions to solve the problem of cooperation between the Church and Mission. All of the smaller denominations have passed through practically the same transformation as outlined above for the Churches of Christ. The difference lies in the extent to which the metamorphosis has been effected. Practically without exception the work of the churches, especially, is controlled by a joint committee of some sort in which the Japanese representation is on an equal footing with the missionary; the difference again lies in the limit of authority granted to this joint body. In only one other church, as I understand it, does the missionary's location and work come within the sphere of the joint board's authority. In the Christian Church the Cooperative Board "is also given advisory power over the calling, dismissal, stationing and transfer of missionaries." But all my informants state that the final stage has not been reached; they are still on the way. As in the Churches of Christ, the missionaries in other churches, practically without exception, enjoy full membership in the church conferences. The Japanese membership, being in the majority in every case, has the determining power. But no one deplores this; it is a natural outcome to the years of development. The Japanese worker must increase, the missionary must decrease.

R. D. McCOY.

(iii) The Congregational Group

AT the meeting of the American Board in Pittsburg in 1869, at which it was decided to open work in Japan, a paper was read by Secretary George W. Wood on the Relations between Foreign Missionaries and Native Churches, in which it was held that "the policy of the Board is to gather self-supporting and self-governing churches and to establish the pastoral relation at the earliest possible date; that the mission should not be over-cautious in devolving responsibilities on native organizations and a native ministry; that missionaries should not become pastors of native churches; that it seems better generally for missionaries not to become members of native ecclesiastical bodies in common with native pastors; that the missionaries are responsible for the disbursement of mission funds, and should neither commit the responsibility to natives nor seek the control of the funds of the native churches." Probably I am the only member of our mission who ever read this paper, but it expresses in general, with some notable exceptions, the policy which the mission has pursued for fifty-eight years. The fundamental principle all along has been to encourage the churches to take initiative and responsibility; in methods of cooperation there have been interesting variations and developments.

Relations with Individual Churches

In respect to individual churches the uniform ideal and desire has been that a church should be self-supporting and self-governing, and there have been a number of cases where this ideal has been realized. The Heian Church in Kyoto was organized in 1876, and met for a time in the house of a missionary, but when a few months later he had to leave the country this group rented a house in the heart of the city, afterwards bought it, later built a church on that site, and finally built the church which it now occupies on the central avenue. It has never received a cent of aid from mission funds or been under the direction of any missionary. The same in substance is true of the church among the mountains west of Kyoto, and of

the Kyoto Church itself. More frequently of course self-support has not been attained so quickly, as in the case of the church in the weaving district of the same city, which has only recently become independent of aid; but even in such a case the missionary oversight has been of the very slightest character, the church has called its own pastor and governed itself just as really as if it had been self-supporting. If, however, it be asked how then it happened that all these self-governing churches have adopted a system substantially the same as that of the Congregational Churches of America, it cannot be denied that it was through the influence of the missionaries who gathered the first groups of believers and naturally taught them what they themselves were accustomed to, but it is to be emphasized that these churches have continued in this way and their example has been followed by churches later organized, not because of missionary direction, but because they themselves had become accustomed to it and liked it.

Relations with the Congregational Church in Japan (Kumiai Kyokai)

The first organization of these churches, before even the name *Kumiai* had been adopted, was when representatives of nine little churches with a total membership of about 300 met in Osaka early in 1878 and organized the "Missionary Society" (*Dendoguaisha*). The members of the American Mission carefully abstained from taking any part whatever in this meeting, and it was the full expectation that this new organization should be entirely Japanese both in resources and in administration. Its budget for the first year was ¥70, and its work was sending out nine students for summer work.

But in the course of a few months a great change was made by the Home Board's receipt of a very large legacy and its sending to the Mission an unsolicited grant for evangelistic work. Before this each station had had yearly grants for evangelistic work which were used for expenses in touring and the like and also for helping aided churches; now for the first time the Mission as a whole had a fund for expanding its work. The writer happened to be the one who drew up the programme for the administration of this new fund, and in the first draft he provided that no money should be paid through the Missionary Society, it being his desire that the Japanese Society should preserve its independence, but in the preliminary discussion so strong a feeling for cooperation with that Society was expressed

that before introducing the resolutions he erased the little word "no," and in that form they were adopted and the Mission was committed to carrying on this general work through a joint committee of Japanese and foreigners and with a merger of Japanese and foreign funds. This policy was continued for fifteen years, and, though entered upon with the laudable motive of close cooperation with the Japanese brethren, it became the occasion of an immense amount of discord and difficulty. It put the Mission into the odious position of taking a hand in the direction of a Japanese Society; it greatly lessened the interest of the churches in the support of that Society, as is well shown by the great increase of their contributions after it cut loose from connection with the Mission; it gave occasion for unlimited friction in matters of administration, as for instance in deciding on the qualifications of persons to be sent out as evangelists; it greatly aggravated the tension between the Mission and the Japanese leaders during the dark days in the 'nineties; so the termination of this joint administration in 1895, initiated by the Mission and heartily welcomed by the churches, brought great satisfaction to both sides. Look at these figures: in 1895 the churches gave ¥644. and the mission ¥1,847; in 1896 the churches gave ¥2,325. and the mission nothing, and the next year the Japanese gifts rose to ¥3,355.

The policy then adopted, which continued for more than a quarter of a century, was in exact accordance with Secretary Wood's recommendation that the missionaries be responsible for the disbursement of Mission funds and should neither commit this responsibility to natives nor seek the control of the funds of the native churches. Under this policy, which seemed for many years to be completely satisfactory, the Mission and the Church were entirely independent of each other, working side by side with the common aim of bringing Christ to this people, and both looking toward the establishment of the same type of churches, but having no official relations with each other, and neither sharing in the direction or financial support of the work of the other, the missionaries consulting freely in fraternal fellowship with the leaders of the Church and being welcomed as associate members to the meetings of the General and District Conferences, and the churches aided by the Mission being enrolled in the appendix of the Japanese Congregational Church Year Book. As fast as mission-aided churches arrived at self-support they became full members of the Church, and mission

funds thus released were used in opening new work. As has been said, the mission control over its aided churches was of a very loose nature; in fact it could hardly be called "control" at all. The churches were encouraged and expected to govern themselves, the missionary simply giving encouragement and help in any way he could. If it be asked what division there was between the spheres of the Church and of the Mission, it must be said that there was no logical separation, each according to its resources entering any place where there seemed to be a good and promising opening for Christian work, but there was a tendency for the Mission to be perhaps more scrupulous in not entering fields which seemed to belong to other bodies and to persevere in work once begun however difficult it proved, and for the Church leaders to look for fields which promised early and rapid growth. It might be added that in the middle of this period, in 1905, there was a movement to have the Church, in return for a grant paid in three instalments, take over all the Mission's work that was already organized as churches, but within a few years things were back just where they were before, and the Japanese Congregational churches were of three kinds, independent churches, churches aided by the Church, and churches aided by the Mission, besides some as yet unorganized groups of Christians.

At the Mission's semi-centennial in 1919 probably the most of us thought that we had attained to a happy solution (at least for Japan) of the problem of the relations of missions and churches, and we were certainly exactly in accord with the views expressed fifty years before by Secretary Wood, but only two years later the whole policy was revolutionized. The reasons for the change were probably chiefly two,—the feeling that it was not ideal for the Mission and the Church to have no closer union than mere fraternal fellowship, and (probably more powerful), a growing dissatisfaction on the part of the pastors of the Mission-aided churches with their position—not opposition to the very slight supervision which the Mission exercised over them, but discontent with their status as attached to the Church but not full members of it. Possibly an additional reason was the feeling that the Church leaders would be likely to spur the aided churches on to self-support more strenuously than a foreigner would care to. Another result, which might have been expected but was perhaps not taken into account, was that the

*For the sake of continuity in terminology the words "kumiai Body" in this article have been altered to "Church"—ED.

Church leaders would be more drastic than the Mission in dropping work in places which did not show much promise of results and in concentrating efforts in fields which seemed to promise greater results. At any rate the change was made and on the first day of 1922 the Articles of Association between the Mission and the Church went into effect on the basal principle "that a union of forces be effected between the Church and the Japan Mission in all that relates to the evangelistic work of the American Board; that the Board of Directors of the Church (numbering fifteen) with three (now four) representatives of the Mission assume full administrative responsibility for all evangelistic work; that the missionaries of each station of the Mission join hands with the Local Associations of the Church for the purpose of aiding the local churches and promoting general evangelistic work;" and "that all questions of missionary reinforcements for evangelistic work, of the return of evangelistic missionaries from furlough, and of the location of missionaries engaged in evangelistic work, be decided by the Board of Directors." Thus the mission has reverted to the policy pursued with such unhappy results for fifteen years in the last century, but with important differences, of which perhaps the most vital is that the churches now have come to some good degree of maturity and to an assurance of their independence, so that they are not suspicious of the missionaries as liable to encroach on their freedom. Another very important difference is that now, instead of the foreigners having an equal voice with the Japanese on the joint committee, there are only four of them over against fifteen Japanese, and these four are little inclined to claim any control over the administration of the funds. Meanwhile, of the already small number of the Mission engaged directly in evangelistic work one has been transferred to educational work (with evangelistic spirit) and two have retired from the Mission, and the Board has adopted the policy of sending no more men for evangelistic work, so that the "union of forces" is tending to become more and more a union of funds only. No attempt was made to settle a basis for the amount of funds to be asked from foreign sources, but it was understood that the Mission would continue to ask for what it had been receiving for several years, and that whatever was granted by the Board would all be turned over to the Church Directors. At present the foreign funds are to the Japanese in the ratio of 36 to 41. Of the foreign funds about one-eighth is used for the individual work of mission-

aries; the rest for the general evangelistic work of the churches. Thus the resources of the Directors are increased by about 77%, and, while many of the churches are individually independent, the Church as a body is no longer self-supporting, but the advantage of having these larger resources seems to take away any desire for complete independence, so that the present plan seems likely to continue indefinitely.

The members of the Mission as such have no position in the annual General Conference except as honoured guests, but of late years some of the Mission have become members of Japanese churches, and such are sometimes sent as delegates from the churches to the Conference, so that in a body of over two hundred delegates there may possibly be as many as two or three foreigners.

Institutional Work

Most of the members of the Mission are not engaged in purely evangelistic work and do not come into the merger above described. The Baikwa Girls' School is under a Board composed entirely of Japanese; the Trustees of the Doshisha are chosen by indirect election by the graduates and allied friends, and at present two of them are missionaries; the Trustees of Kobe College are chosen partly by the alumnae and partly nominated by the Mission; all the other institutions,—Woman's Evangelistic School, Glory Kindergarten Training School, Kindergartens, Social Settlements, etc., have been under the control of the Mission. But by a new policy which goes into effect from the first of this year, 1928, all are to be under the care of a Central Committee, seven to be chosen by the Mission, and four by the Church, with a separate Administrative Committee for each institution except the kindergartens. It has also been voted, "That in view of the affiliated relationship existing between the American Board and the Church, the Mission shall, in the calling, recalling or location of missionaries, except in cases otherwise provided for, make the decisions after consultation with the Church or its representatives." Apparently then if a missionary teacher in, say, the Doshisha goes home for furlough he cannot be allowed to come back without the approval of the representatives of the Church and a new teacher may not be asked for for one of these schools without the consent of those representatives.

D. W. LEARNED.

(iv) The Methodist Group

THE Japan Methodist Church was organized in 1907 as a self-governing national ecclesiastical body. It was formed by the union of the workers previously related to three foreign Methodist bodies. All the church organizations of the three former bodies were merged into this new unified Church. All the former members became members of this new Church. All Church and parsonage property controlled by any of the Annual Conferences of the uniting bodies at the time of the union was legally held in trust for the sole use and benefit of the ministry and membership of the Japan Methodist Church. The three uniting bodies differed somewhat in their Church polity, and since the union, they have differed somewhat in their active relation to the Japan Methodist Church. So that a study of these relations must be undertaken somewhat from the separate historical standpoints of the Churches concerned.

The three cooperating Methodist Churches are the Canada Methodist Church (now an integral part of the United Church of Canada), the Methodist Episcopal Church, and the Methodist Episcopal Church South. The Methodist Episcopal Church was organized in Baltimore, Maryland, at Christmas time, in 1784, representing the fruits of the efforts of John Wesley and his co-labourers on the American continent. In 1828 the Methodist societies in Canada became independent of the mother body, and formed the Methodist Episcopal Church in Canada. Some time later this Church united with other Methodist bodies and amended its name by dropping the word "Episcopal," and becoming in fact non-episcopal. A later union with other bodies produced the name, The Methodist Church, which was the official title of the Canadian branch of Methodism until in our day it has become one of the three uniting factors in the United Church of Canada. It has not for many years had bishops in its polity. In one period it had annual presidents, and more recently a superintendent who served for a term of years. In 1844 the question of slavery in the United States came to a head within the Methodist Episcopal Church, and the northern and

Southern sections of the Church divided, the northern conferences retaining the old name of Methodist Episcopal Church, and those in the South forming the Methodist Episcopal Church, South. During the eighty years or more since that separation the two Churches have worked for the most part in harmony, side by side. Where Southern Methodists have moved north in large numbers, Conferences of that Church have been organized even in northern territory, and the same is true of the northern Church in its so-called invasion of the South. The chief difference between these two Churches is in their relation to the negro. The Church in the north has no race distinction in membership, though where there are large numbers of negroes they are usually formed into Conferences with only negro membership. But in the General Conference the delegates from all conferences, whether altogether negro or mixed, sit together on an equal footing. And among the bishops of the Methodist Episcopal Church there are three negroes who have exactly the same episcopal powers and functions as their white confreres; and in the Methodist Episcopal Church, which unlike the Protestant Episcopal Church, has a connectional and not a diocesan episcopacy, all bishops have equal authority throughout the entire connection. The bishop residing in San Francisco may preside at the session of the New York annual Conference. No negro bishop has yet been assigned to preside over a non-negro Conference, and perhaps we are too near the old state of race prejudice to expect that this will soon happen. The Board of Bishops themselves assign one another to the presidency of the various Conferences, so that there is always the possibility that a negro bishop might be assigned to hold any Conference in the Church. The Methodist Church South, on the contrary, helps in the support of a separate Church, known as the Coloured Methodist Church, and does not itself have any Negro Conferences, though of course it does not refuse negroes membership in its Churches if they desire to join. It is this attitude toward the negro which has done more than anything else to keep these two great branches of Methodism apart. The other diverging tendency which has seemed to develop in these two sister Churches is the matter of episcopal authority. In the southern branch of the Church the Board of Bishops exists as a sort of Supreme Court to pass upon the validity of the acts of the Quadrennial General Conference. In the northern branch of the Church the General Conference is supreme, passing upon the validity of its own legislation, and gradually encroaching upon the

prerogatives of the bishops. Just at present, looking toward the forthcoming General Conference, next May, there is considerable agitation throughout the Church to make the episcopacy not a life office, but one of a definite and fixed term. So that, viewing the three Methodist bodies of North America from north to south, there seems to be a variation from a more democratic form of Church polity, to one less so.

The first Methodist missionaries in Japan came as representatives of the Canada Church. That was in 1873. Later in the same year came missionaries of the Methodist Episcopal Church. Thirteen years later, in 1886, the first Southern Methodist missionaries arrived. These last made their headquarters in Kobe and the other parts of the Kwansai region, while the two former groups worked largely from Tokyo and from Nagasaki. With the northern group especially it was a matter of claiming the whole Empire, for within a few months the first five families, forming the Methodist Episcopal Mission, were settled in Hakodate, Tokyo, Yokohama, and Nagasaki, and the next year another station was opened in Hirosaki. There was practically no overlapping as between the two branches of American Methodism, but the Canada Church also had made Tokyo its centre, and its work was partly in the same territory as that of the Methodist Episcopal Church. The work of the three home Churches was organized in Japan as in the home territory. Each Church had one or more Conferences of which the missionaries were a part, and all the members in Japan were members of the "home Churches." Partly for the sake of satisfying a natural desire for self-government, partly because Methodism in Japan was divided into several parts on historic grounds and without reason, and partly because of the very understandable feeling of national self-consciousness that followed the war with Russia, it was decided that the interests of these three Churches, as far as the evangelistic and Church activities were concerned, should be merged into a united and independent Japan Methodist Church. This was approved by the General Conferences of the home Churches. It was rather a serious question, because the Methodist Episcopal Church has conferences in many foreign lands, and it was felt by some who think that their Church should not be hemmed in by national boundaries, that this might be a very bad example for other Mission Conferences. The example has not yet been followed by any other section of this Church, though it has conferences in many Mission fields throughout every one of the five continents.

Commissioners from each of the Mother Churches came to Japan in the spring of 1907. Delegates were elected by the Conferences in Japan of these three bodies, and the organizing General Conference was held at Aoyama Gakuin. In this Conference there were thirty-three preachers and the same number of laymen. Several of the ministers and at least one of the laymen were missionaries. The polity of the Church was a compromise as between the three former Churches. The word "Episcopal" was not placed in its name, but it was constituted as an episcopal Church, the office of bishop (*kantoku*) being for a term of eight years with eligibility for re-election. At a recent General Conference this term was shortened to four years. The present Bishop of the Japan Methodist Church is now serving his third successive term as bishop. In the organization of the new Church laymen were given representation in the Annual Conference, an advance to which the Methodist Episcopal Church has not yet come. This first General Conference, in 1907, with the approval of the authorized commissioners from the Mother Churches, fixed the Rules, Regulations and Usages of the Japan Methodist Church. Thereafter the Church was autonomous. At later sessions of the General Conference it has made many changes in its rules, its form of government, its ritual, and other matters. But in the twenty years of its independent history it has made none of a radical character.

Such being a brief account of the history let us next consider the direct relation of the new autonomous, national Church to the Mother Churches, to their Missions on the field, and to the missionaries themselves. The Mother Churches bound themselves to have no organization of their own in Japan, except such auxiliary agencies and legal persons as might be needed to hold property and maintain schools or benevolent institutions, or such associations as might be found necessary in the work of cooperative evangelism for the upbuilding of the Methodist Church of Japan. And the Japan Methodist Church promised not to be organized in any territory of the United States or Canada. As for finances, the following was placed in the Basis of Union; "All funds appropriated by the Foreign Missionary Societies shall be administered by the foreign missionaries as directed by their several Boards; but the annual estimates for evangelistic work may, at the discretion of the Boards, be made by a joint committee of missionaries and Japanese preachers." This last clause has never fully been put into effect, although at least one of the cooperating Missions has recently decided to distribute all its funds for direct evangelistic work

by the decision of a committee, half of whom shall be from the Japan Church. Although the Church has been autonomous it has not been self-supporting. Each Mission has made an annual grant to the Evangelistic Board of the Church (*Dendokyoku*). There are missionary representatives on this Board, which receives large contributions from the Churches as well, and which fixes and distributes aid to the many Churches that have not yet achieved self-support. This sum in the first place was that which the respective Missions had been granting in aid to the Churches which formed the original union. But of course the new Church desired to become financially independent, so arranged for a diminishing ratio of grants, and now is in the final struggle of becoming altogether self-supporting. It is expected that in two or three years more the annual grants from the Missions toward the support of Churches will altogether cease. During the last four years the number of self-supporting Churches has increased from 37 to 83, and during the same period the number of aided Churches has decreased from 135 to 38. It can be imagined from these figures that in many cases Churches have become self-supporting by combining with other Churches. In some cases, also, weak Churches have been dropped, and the funds formerly used in their aid have been invested in property to save rents and help Churches to become independent thereby. The goal toward which the Church is bravely striving is to achieve full financial independence within three years. It should be kept in mind, however, that besides all these Churches that are self-supporting or are under the direction of the Board of Evangelism there are many evangelistic centres that are under the direct supervision of the missionary, and are carried on by Mission funds apart from the grants to the Church. This may seem confusing to the outsider, but there are many preaching places, (*kogisho*), of which the missionary is officially appointed preacher-in-charge by the Japanese Bishop, and he personally, or through his Mission, becomes responsible for all its financial needs. Presumably this was originally very weak work that the Board of Evangelism did not wish to sustain. The three cooperating Missions have had somewhat different practices along this line, some withholding large groups of preaching places and superintending them almost like independent districts of the Conferences. In some cases practically all the evangelistic work was "turned over," and the money with it, so that the evangelistic missionary had but scanty funds of his own with which to work; but instead cooperated closely with the Japan-

ese pastor and the local Church. This difference in policy was related also to the matter of the missionary and the Japan Methodist Church.

As to the status of the foreign missionary in the Japan Church, the following was a part of the original Basis of Union; "The supreme and only reason for the presence of Methodist missionaries in Japan is to aid in bringing Japan to Christ at the earliest possible day. In order to carry out this purpose the Methodist Churches of the United States and Canada must continue to bear their part of the burden which rests upon the Methodist Church of Japan, and continue to send foreign missionaries to Japan, under the three Boards and Missions taking part in this Union, in such numbers and for such periods as may by these Boards be deemed necessary for the accomplishment of the object above stated. These missionaries shall hold their Conference relation in their home conference, and shall be supported wholly by their respective Boards of Missions until recalled.

"In recognition of this aid from the American Churches, and of his services to the Church in Japan, every such missionary shall be entitled to all the rights and privileges of membership in the annual Conference to which his work for the preceding year has been related, except on questions in which the character or Conference relation of Japanese preachers are involved." It might be noted that mere courtesy would dictate this last provision, since all ministerial missionaries are members of Conferences at home and therefore their Japanese brethren here cannot pass upon their character or Conference relation (The character of every Methodist preacher is passed upon annually in his Conference). But the Japan General Conference later took even more generous action, for it cancelled this latter exception, and gave to the missionary member of Conference every privilege that is enjoyed by the Japanese member of the same. When preachers of the Japan Methodist Church go to America, they automatically become members of the local Conference. This reciprocal ministerial relation has worked very happily. The ministerial missionary also is eligible to any office in the Church, administrative or otherwise. In the recent General Conference, held at Kamakura, when the Bishop was elected, and the supreme laws of the Church revised, and policies adopted for the coming four years, there were a number of missionaries among the members of that body. They had an equal part in all committee work, discussions and decisions. The chief administrative office under the Bishop is the District Superintendent, he being a member of the Bishop's cabinet, and having super-

vision over a district. There are missionaries occupying such positions, with no distinction whatever from their Japanese colleagues. There is a difference, however, in the practice of the Missions in this regard. The Southern Methodist Church will not permit its missionaries to serve in this administrative position, one of their Bishops having declared it unconstitutional. But the missionaries of that Church still supervise large territories and groups of evangelistic workers, though not technically as District Superintendents.

The position of a Methodist missionary is quite anomalous and inconsistent. Its only justification is that it seems to work very well. An example might be given of one member of the Mission. He is a member of the New York Conference of the Methodist Episcopal Church. As such his character is passed on by his brethren there, and his appointment to Japan read out by the presiding Bishop at that Conference every spring. In Japan, as a member of the Mission, Bishop Welch, the Missionary Bishop, who has supervision over the Mission but none over the Japan Methodist Church, appoints him to a certain city or Station, and the Mission Finance Committee provides for his personal needs and his work. At the same time he is under the direction of the Board of Foreign Missions in New York, which may recall him, or presumably direct him in his activities if it sees fit, since his support and his sinews of war come directly from that Board. He is in charge of all the work which the Mission is supporting in the territory covered by his station. He is also a District Superintendent in the Japan Methodist Church, appointed by Bishop Uzaki the Bishop of the Japan Methodist Church, from a panel which had been elected by the Conference, and as District Superintendent he has supervision over all the Japan Methodist Churches and pastors in a considerable area, is ex-officio on Bishop Uzaki's cabinet and on various General Boards of the Church. He is in no respect different from any Japanese member of the Conference who might be appointed to his position. The fact that the Japan Methodist Church has gone on record as giving the missionary a higher place than the original Basis of Union grants him, greater than one of the Cooperating Missions thinks it can constitutionally permit him to accept, and one that in no respect differs from the place of his Japanese brother in the ministry, while at the same time he keeps his home connections and his Mission identity, is suggestive of the happy relations that have existed during the score of years that have elapsed since the Church became independent. The whole attitude of the Church seems to have been, not to hamper or narrow the field of the missionary,

but to make no distinction whatever, as far as his life and work are concerned, between him and his Japanese fellow minister.

What has been written above regarding administrative work refers to missionaries in the direct evangelistic field. Educational work is under Boards of control, composed, at least in the case of the Boys' schools, jointly of Japanese and missionaries. And in the case of the three schools in which the Methodist Episcopal Mission is co-operating, this extends to the actual ownership of the entire property. Missionaries in educational work, if ordained, have the same Conference relations as ordained Japanese in similar work.

There sometimes seems to be a good deal of missionary machinery. But, as a matter of fact, the attention paid to the machinery is negligible. The relations and the conditions under which cooperation is carried out have been mutually satisfactory. And the attitude of the missionary seems to be a willingness to scrap any part of the machinery that shall prove itself needless or hampering. The Japan Methodist Church is continually asking for more missionaries, through the voice of its leaders. The past quadrennium has seen the number of Methodist missionaries increase from 108 to 121. The writer was present when the Japan Methodist Church was formed, and has watched its developments through the years. He sincerely believes that the basis on which the missionary cooperates is a providential one, in the case of that communion; but he is ready, as are all his fellows, to welcome any change that may promise a more excellent way.

EDWIN T. IGLEHART.

(v) The Presbyterian Group

IT is obvious that the relations that shall exist between a mission and the church that has been called into being by its activities, will be greatly affected by the doctrinal and governmental past of the mission, which, purposely or unconsciously, is bound to make its impress upon the church. Though certain fundamental principles will

prevail in the relations between any mission and any resulting church, variations will be evident, and the papers on this subject printed in the "Quarterly" will make them plain.

The missionaries, out of whose labours the Church of Christ in Japan has resulted, came as the heritors of certain convictions which were held and are still held by the group as a whole, though of course there have always been individuals who have differed from the group. They held that the prime purpose of a mission was evangelization of those outside of church relations. A secondary purpose, though of almost equal importance, was the organization of converts into a Church, which should eventually be "self-propagating, self-supporting and self-governing." The work of the mission was to be temporary, though to be continued so long as there were unevangelized classes or masses unprovided for. The Church was not to be a world-wide Church in its organization, a part of a Church scattered over many lands, but a national Church, thoroughly independent, and the care and concern of the Mission for but a limited period.

The missions did not attempt to absorb the church, so Japanese have never been members of missions. Such an idea was quite contrary to the spirit of the missions, so as far as possible from the very first, the best Japanese have been in the employ of the churches rather than of the missions. Besides, such an absorption would have been quite incompatible with the spirit and self-respect of the Japanese converts.

Nor has the Church absorbed the Mission. There have been efforts made in this direction, fathered by both Japanese and foreigners. The movement advanced a considerable distance, but this again was incompatible with the spirit and self-respect of the foreigners, and wise Japanese came to see that it was contrary to the best interests of the Japanese Church. The movement is on the wane and in due time it will be clear to all that the best results are to be attained from the sympathetic mutual helpfulness of a completely independent and self-controlling church and an equally independent and self-controlling Mission.

When the missionaries first arrived the problem was in its simplest form. It was merely a question of evangelization,—and the missionaries evangelized. With the emergence of a few converts a desire to organize at once arose. A church, the Kaigan Church in Yokohama, was organized with eleven members, and necessarily, in direct contradiction of the ultimate ideal, the missionary was almost

the whole thing. I can well imagine that at the organization meeting Dr. James Ballagh did the planning and thinking and organizing,—in fact everything except the voting. I doubt if things were much different when the other early churches were organized, though I suspect that in each succeeding case there was something more of initiative on the part of the Japanese converts.

In the 70's a few small presbyteries were formed, of which the missionaries were more or less a part. But it must have been inevitable that with sessions functioning in a number of churches, the part taken by Japanese in the planning, organization and conduct of these bodies must have been very considerable, and constantly increasing. In 1881 the presbyteries were organized into a Synod, which was even more a Japanese-conducted and controlled body than the presbyteries had been. Nearly fifty years have passed since that time and we find that the Japanese Church has accumulated a fine fund of experience and competency in conducting ecclesiastical affairs, and the missionaries, however competent they may be in other lines, are in a position where they are unable to make any very serious or needful contribution to the work of the Synod, or of a presbytery or of a session.

The missionaries purposed to set up an independent national church, leaving it to work out its own destiny, and they have accomplished their purpose. Such talk as is commonly heard of the time having arrived to hand over control to the native Church has no pertinency whatever as applied to the Church of Christ in Japan. The Church is made up of its self-supporting congregations with their pastors. They direct and control. Non-self-supporting congregations and their ministers and evangelists are under the wing of the church, but do not share in the administration. Missionaries are cordially welcomed at Synod meetings, as would be ministers from churches in the United States, but take no direct part in the proceedings, and it is some years since a missionary voice has been heard in Synod. They are even more cordially welcomed at presbytery meetings, and some attend regularly, and occasionally speak, but they, of course, do not vote, and would not think of initiating legislation; nor is there need that they should. Naturally they have no point of contact with the session of local independent churches.

Missionaries have been invited to transfer their membership to the Japanese Church, though unless pastors of self-supporting churches, or specially designated from theological seminaries, they would

not be full voting members. At one time there were perhaps a dozen such members, but a comparatively small proportion of the ordained missionaries availed themselves of the privilege, and these gradually relinquished their membership. At present there are but three, of whom one is retired and living in the United States, another about to retire, while the third has but recently entered the relation. It is difficult to see how organically or administratively there could be more complete devolution of whatever missionary control and prerogative was inevitable in connection with the church's origin.

The Church now carries on its own corporate life, a part of which is, of course, evangelization of those outside its connection. The missions carry on a considerable evangelistic and educational work. There are points where the two touch and mingle, though not in any way to affect the initiative or administration of the church. Of these points there are two of chief importance. The first affects schools. For example the Board of Directors of the Kinjō Jo-gakkō, of Nagoya will soon have one-half its number appointed by the Synod of the Church and the other half appointed by a group within the mission. There are Japanese ministers and laymen and laywomen on the boards of most other mission schools, but these persons act as individuals, and are in no sense representatives of the Church.

The other one has to do with evangelistic work. There are four missions concerned with the Church of Christ in Japan. Two of these are called Affiliated Missions. Each has a number of groups of Christians which they have organized and are endeavouring to bring gradually to such a position of self-support that they can take a full place in the Church. In the meantime these groups have a sort of associate relationship which carries with it certain privileges but which gives them no connection with the administration. In order that their groups may enjoy this status, the missions have agreed to use only evangelists licensed by the Church and to forward as far as possible the general interests of the body. There may be some slight difference in the relations of these two missions to the church, but the above is sufficiently correct for our purpose.

The other two missions have what is called a 'Co-operative relation.' The groups they have gathered and are nurturing with a view to ultimate inclusion in the Church have a more clearly defined and satisfactory status within the Church, and the same is true of the evangelists connected with these missions. That they may en-

joy this status these missions have agreed that all their evangelistic work in each presbytery shall be conducted by a joint committee made up of an equal number of mission members and members appointed from the presbytery. The work of women evangelistic missionaries, and that of men working for special classes, which does not contemplate ecclesiastical organization, does not come within the scope of this committee.

It is impossible to say that the two kinds of relations described above are entirely satisfactory or ideal or final. It seems to both missionaries and Japanese Christian leaders that independence and freedom in administration and evangelization must be insisted upon equally for the Church and the Mission. However, with that limitation a large number of differing plans are feasible. At present certain modifications are in sight. One affiliated mission hopes to adopt a plan whereby its growing groups now being brought along to full autonomy shall be in charge of an Evangelistic Committee on Church Extension composed of six missionaries and four Japanese, the latter nominated by presbytery, two of whom shall be employed evangelists of the mission. This Committee shall take the mission's appropriation for this organized kind of work, which has a certain organized relation to the Church as a whole, and conduct it as a mixed board of directors conducts a school with the appropriation granted by the mission and with fees. The mission will itself conduct women's work and other evangelistic work which is not of an organized nature and does not link up intimately with the church.

One of the co-operating missions is arranging a plan whereby the Church, with a decreasing subsidy from the mission, will take complete charge of such half-way groups, and the missionary, with a helper or two will devote himself to simple evangelization. The purpose is self-support from the very start, and the hope is that when other groups evolve, and need assistance of a financial kind the Church can at once take over support and control.

It is only right to say that there is a better spirit of mutual appreciation and friendliness between Church and Mission now than has been in evidence for a decade or two, and the future is viewed with confidence and hope.

It may be worth while to attempt a recapitulation.

The Church of Christ in Japan, Nihon Kirisuto Kyōkai, in organization and administration is entirely independent of the Mission. Of the Mission group those of the Presbyterian Church in the

United States of America and the Reformed Church in the United States are co-operating missions, while those of The Presbyterian Church in the United States and the Reformed Church in America are affiliated missions.

The missions are in their organization and administration entirely independent of the Church and of each other.

Some evangelistic men missionaries, engaged in special undertakings, and women evangelistic missionaries work entirely outside the church organization, but in helpful harmony with individual congregations of which they are attendants.

Most evangelistic men missionaries are attendants on local churches, on presbyteries and even on Synod, and are cheerfully accorded a position of dignity and opportunity such as their status, gifts and spirit call for. They have entire freedom in evangelization alone or with individual helpers. Many of them are in informal charge of growing groups of believers that are more directly shepherded by Japanese evangelists employed by the mission and working under its direction. In some missions this care of growing groups is administered by a joint committee representing the mission and the presbytery.

Most mission schools are in charge of boards of directors made up of missionaries, or of missionaries and a certain proportion of Japanese Christians, chosen in a variety of ways, but in the case of Kinjō Jo Gakuin alone, chosen by the Church and thus organically connected with it.

The writer is not sure that the statement of the case he has made is correct in all details. The empire is wide, the Church of Christ in Japan (Nihon Kirisuto Kyokai) the largest of the Protestant churches, and there are the arrangements of four missions to be considered. The conditions vary in the various parts of a single mission, and the status as a whole is subject to more or less modification, no doubt, but it is believed that the above sets forth with sufficient accuracy the salient features of the relations as they now exist after about sixty years of associated activity.

H. V. S. PEEKE.

The Humanizing of Industry.

(An address given by Rev. Toyohiko Kagawa on two successive evenings, August 10th and 11th, 1927, at Karuizawa.)

I.

SINCE 1917 the Russian Revolution has spread its idea over the whole world. In consequence, the Three Principles Movement of Sun Yat Sen has become thoroughly revolutionary, and this in turn has strengthened the tendency toward revolution in Japan. One has to admit that the movement to humanize industry is at present relatively unpopular. One who speaks of it gets the criticism, "You are too childish!" Atheistic and materialistic tendencies are very strong in Japan now, and are endeavouring to reconstruct the country. As one result, even in Christian churches people are not really thinking about the humanizing of industry.

But to me it is never possible to separate the soul and the body. Jesus' parable of the Good Samaritan in the tenth chapter of Luke is alone enough to indicate His position, that kindness comes before worship, that it is at the heart of all religion. So while in this sense I am a heretic from the old churches, and at the same time bearing ridicule from the atheists and socialists, I am working to humanize industry.

What are the chief industrial problems in Japan at present? Strikes, tenant-farmer disputes, unemployment, and the proletarianizing of farmers and labourers. (1) Strikes up to 1907 occurred in the ratio of not more than eight to twelve per year. After that they increased until during the Russian Revolution, between 1917 and 1919, there were something over 400 a year, with from five hundred to six hundred thousand workers each year involved in them. The numbers have diminished recently, last year there being 200 and year before last 180 strikes; but, in contrast to those which took place before the World War, recent strikes are becoming more bitter and Bolshevistic in their quality. (2) There were 1,300 tenant-farmers disputes last year, and there is no hope of their disappearance in the near future. They will increase rather than abate. And their quality is also becoming very rapidly more serious. (3) By the 1925 census there were 100,000 unemployed among 2,500,000 labourers. There are more now. The proportion here is greater than in small European countries, and

though we do not have the exact figures, probably there are not fewer than 200,000. Unemployment has been especially bad this year since the bank failure. (Since the failure of the Kawasaki Dock Yards, in Kobe, there are 7,000 vacant houses, where ordinarily there is not a single house for rent.) Only 30 out of each 100 who apply at the employment agencies can get work. The middle classes are especially to be pitied, for only 5 per cent. of them find positions. (4) Therefore the city and country labourers are being pauperized, are becoming part of the proletariat. The city labourers are living in other people's houses, working in others' factories, wearing borrowed clothes, and the typical features of proletarianization are at length becoming the experience of the Japanese workers: that is, insecurity, dependency, lack of credit, and wandering. This year of 1927, for the first time the population of the Japanese cities and towns of over 10,000 population is greater than that of the country. Last year the rural population was still 52 per cent. of the total, but now it has become less than half. And the farmers are not only reduced in population but also extremely poor; 66 per cent. of them live in rented houses. And as they find they cannot eat in the country, they drift into the slums. Therefore the crime rate in the six great cities is very high. Happily the government is paying attention to this, and in a ten-year programme is spending twenty million yen on the reconstruction of the slums. Thus there is a ray of light on a dark situation, but unless we change fundamentally the bad conditions in the industrial world, we cannot really solve the problem.

Thirty per cent. of the population of the cities is industrial. That is the ratio even in Tokyo. There are about four million factory workers in Japan and recently there have been more males than females. But there are about one million women weavers in the country districts, and it is their labour and child labour which constitute the worst problems. The factory laws are poor, and the women are as yet dumb—they do not speak at all. Tamba *chirimen* weavers are still working sixteen hours a day, from 4 a.m. till 8 p.m., and even with such conditions there is as yet no social unrest in their villages. The factory girls of Okaya, Shinshu, are especially to be pitied. It will be hard to remedy such conditions for some time to come. The "Denile" system does the most harm. (The Denile system for women factory workers means that many punishments are exacted, and the pay is docked for imperfect work, causing overstrain upon the girls; while the temperature of the workrooms is kept very

high to prevent the breaking of the silk thread, and a great deal of tuberculosis results. The pay is relative to the length of the thread spun, but is docked for thread too thin or too thick, etc. For men the Denile system means a "Kangoku beya" (prison room) which is a contract system amounting to imprisonment. Among the men labourers, the worst conditions obtain in Hokkaido, to which many unskilled labourers are taken under the "Kangoku beya" system. Next to be pitied are the fishermen of Aomori, Akita, Hakodate, and Kamchatka, about 40,000 of whom lead a very miserable existence, under hard conditions almost impossible to control. They often fish for twenty-four hours continuously without rest, and yet cannot make enough to eat.

Similar conditions obtain also among the miners. I do not like to admit it, but it is true that unless the Kyushu mines are worked in this way they are not profitable. Japan is the only country which sends women into the mining pits. "The worst mines in the whole world are those of Japan and China," says one who has visited mines in all countries. I suppose this is partly because they do not pay well. Husbands and wives work together in the mines of Kyushu. In an accident both parents die together. It does not seem right when we think of these facts to live in comfort on money made from such mining operations. It is indeed wrong to do so.

Conditions in large-scale machine production will improve from year to year, I do believe; but there is much general suffering connected with it in hidden places. In Japan, where living is especially high, many are suffering from lack of enough to live on. As often as I hear it, I cannot bear to realize the truth—that a man who works nine hours a day gets only one yen and forty sen, and cannot support his family. That is a sample of the bad conditions in city industries. What shall we do about them? There are labour unions in Japan, and they are working also in the political field. But I think there is nothing so unskilful as the organization of capital in Japan. An American newspaper editor said recently, "I cannot trust Japanese capitalists." Many people connected with the government have much capital. Even the Mitsui and Mitsubishi Companies made profit during the War. Think of it!—and we must ask Mitsui and Mitsubishi to do some thinking. Moreover, Japan is very poor. That in one week last spring twenty-seven banks could go to pieces, and that of these only the Sixty-fifth bank opened again means that ¥730,000,-000.00 a very great deal of money, was thus behind closed doors. If we

repeat this sort of thing, what sort of an atmosphere will be created? Russian Communism is certainly a menace, and the Chinese Bolshevistic idea is to be dreaded; but the worst danger lies within our own financial system. Unless we humanize modern banks, and the whole system of capitalism, Japan's darkness will not become light.

The villages are also in like condition. Sugiyama is always telling me that when he goes about the villages and sees the farmers in their troubled condition, he realizes that it will not do simply to speak fine phrases. Nor is it sufficient to lay emphasis, as do the materialists, simply on bread and money. Man must have, first, Life; second, Labour; and third, Freedom.

I. Life. If the life of the middle and upper-class people were not over-emphasized, I would say nothing. But I present the fact that in Japan it is the lives of the labourers alone which are short. 51/1000 of the children of the slums die, and only 7/1000 of the children of the rich. 40/1000 of working women are sick all the time, but only 20/1000 among women in rich homes.

II. Labour. The second necessary right of labour is the right to employment for whoever wants to work. But at present about 200,000 workers in Japan are unemployed. And not having unemployment insurance, there is urgent necessity to do something. I think of this and that possibility every day, and feel the situation is intolerable—I cannot endure it, I am so sorry for them. But even those people who are at work are so crowded together that they must stretch out five and six of them in one tiny room, too small to sleep in. And most of them do not have the sort of work they enjoy and are trained for, but must work at unskilled labour. Under such conditions, when one gets to be thirty, the body is worn out like a piece of "fu" (hollow papery fish-food) and there is nothing a man can do but to drink his life away.

III. Liberty. By the third right of labour, Liberty, we do not mean license, but rather the true freedom Jesus taught,—that which is implied in his saying, "What doth it profit a man to gain the whole world and lose his own soul?" The *lives* of the labourers are too cheap today. Perhaps it is because of the organization or equipment of the factories that the rate of accidents through machine production is very high. The rate in Japan is almost four times as high as that of America, and it is especially bad in the mines. We have a health insurance law, but it does not amount to much.

Therefore I always come back to the same conclusion—that the humanizing of industry must be done by Christianity. If we say that worship alone is enough in Christianity, there is no difference between it and Buddhism or Shintoism. The priest and the Levite saw, but were indifferent to, the wounded traveller; but the Good Samaritan bound up his wounds with oil and took him to an inn. What the Samaritan did, that was Christianity.

The condition of the rural districts in my country is just like that which once obtained in England—the country people are going to the cities and the slums are increasing. Probably inside of ten years the population of the cities will become 70 per cent. of the total. When that time does come, it will be too late to talk about present conditions. With the most solemn emphasis I say to you that Christians must reconstruct industrial conditions now, before they get any worse.

The Humanizing of Industry is being considered by the delegates to the Jerusalem Meeting, and beginning on the 18th of this month Chinese Christians are having a conference on industrial problems. For the first time in history an industrial conference is being held in the name of Christ. This fact has become one of the facts of Christ. Paul also worked to humanize industrial conditions—for more than ten years he earned his own living by making tents—and he worked that those who had too much should help those who did not have enough (2 Cor., 9th chapter). The New Testament is full of this spirit of equalization, of humanizing industrial conditions. When we do not practise it, and just live our own comfortable lives, the atheists gather their forces together and ridicule and discredit the church. One section of the Marxists is doing that today.

In the Middle Ages the people were not of high intellectual development, but they did prevent unemployment and appreciate labour. May we have a renaissance of the same spirit! Jesus Christ was a carpenter; and he made the blind to see, the lame to stand, the deaf to hear, the dumb to speak, and said "Blessed is he, whosoever shall not stumble at me." Let us remember this. Those who say "Lord, Lord" are not all going to heaven, but whosoever gives a cup of cold water even to one of these least gives it to Christ himself. Christianity has been preached in Japan for fifty years. Now is the testing-time. The theory has been quite generally broadcasted; it is time to practise the very words of Jesus. If we do, God's Kingdom will come.

II.

The protestant Christian churches are not strong in Japan. There are only 200,000 members. And they have no programme as a church for humanizing industry. To speak frankly, even the National Christian Council has no social programme. It should have at least as much as that of the American Federal Council—which I approve very highly, and think equal in value to that of Socialism. With such a programme (the social ideals of the churches) we can lay the foundations for the humanizing of industry. I grieve because such a programme does not exist in Japan. Though individual Christians are doing social service, the church as a whole has no programme of social reconstruction. The churches are places in which the individual worships God; they have no power to cleanse the life of the community. That is the reason why the churches are decadent and degenerate, and as long as they lack this element of social reconstruction, they hardly differ from the temples. As the churches are at present they are of no use for the new demands for humanizing industry.

But how about individuals? Christian individuals have a glorious history of participation in social service and social reconstruction. Sen Katayama, Hitoshi Yamakawa, Sakae Osugi and many of such went to church at one time or another. I do not know why Katayama left the church. Osugi was an idealist till his death. Yamakawa did not give up faith of a certain kind. He left the church abruptly at the time of the Russo-Japanese War, when the churches were having prayer meetings for the success of the Japanese arms. Because the church did not follow the spirit of Christ and assume a clear anti-militaristic attitude, many people took offense and left it at that time. A notable conscientious objector in England—Ramsay MacDonald of the Labour Cabinet—had restrictions placed on his freedom throughout the Great War because of his scruples against fighting. Very soon after the War ended the Labour Party became the government, and the English people had the largeness of heart to make him their Premier. What attitude ought the Church to take toward War? Of course the Early Church had nothing to do with it, nor with politics either. Everyone in his heart knows that a Love-Movement transcends War.

Meiji Christianity was covered with a dark veil of suspicion (being feared as a dangerous foreign religion). Of course the affair

of Shusui Kotoku (who tried to assassinate the Emperor) had somewhat to do with this (for they suspected him of being a Christian). So the day after the Meiji Emperor's death, seventeen labourers from the Ikegami Iron Works met in one room of the Shiba Unitarian Church, and, under the personal leadership of Bunji Suzuki, and with the help of progressive capitalists such as Baron Shibusawa, Mr. Kuwata and others, started a Labourers' Benefit Society called the Yu Ai Kwai. Since then the Labour Movement has been led almost entirely by Christians.

In Kobe labour movements, I am a Christian; and among other labour leaders in Kobe were some men from Okazaki on fire with Catholic humanitarianism. Men like Junichi Suzuki, a Roman Catholic Christian who led the Mitsubishi Dock Strike, would go in a body to early morning prayer meetings and then work all day at the factory till late at night on labour union business. Mr. Noda, now leader of the Russian Communists Party in Japan, was formerly a Presbyterian Christian. Mr. Nishioka of Osaka, though he has not received baptism, when asked in Court what his religion was, replied that it was Christianity. Mr. Otaku who helped him is a member of the Osaka Ajikawa Church. Nagazo Yukimasa of the Farmers Union is a member of my Kobe Shinkawa church. You can count scores of such men, on fire with the spirit of Christian humanitarianism, who have for the past ten years led the labour movement. Professors Sakuzo Yoshino and Iso Abe are among them, and in the country districts working in the Cooperatives and the Farmers Unions are many "graduate Christians" who could not be satisfied with the churches.

Why are there fighters for humanitarianism who could not be satisfied in the churches? Take the leadership of the present proletarian political parties: Motojiro Sugiyama, who was leader of the first Labour-Farmer Party, is a downright evangelist; his successor, Takeo Yamakami, was a Salvation Army soldier; Ikuo Oyama was formerly an earnest street-preacher; Shinjiro Kitazawa, whom some may still remember as having connection with a church; and Kotora, Tanabashi, whom some may not know is a Christian—the leaders of the four proletarian political parties are all connected with the Christian church. But if you ask them about the church now, and its possibilities as a force for social reconstruction, they say merely, "Kyokai wa, Ma!"—Oh, the Church! and dismiss it as unworthy of consideration in that connection. Why is it possible for the fighters for humanity who are leading the proletarian parties to dismiss the

Church with a "Ma!" Kenichi Yoshida of Osaka, a member of the Fukuin Church, and Giichi Kawai of Takasago in Hyogo Prefecture, are both men who have had Christian training. One could go on indefinitely enumerating the men who though on fire with Christian humanitarianism, are through with the church. Why is it?

I attempted to enter a church service in my labourer's suit, without a hakama, and was refused admission. That is the reason why social idealists do not like the church, because the church does not like labourers. The labourers cannot give enough to church support to make them popular among the other church members. Thirty sen a month is about all they can manage. And their rough outward appearance is not wanted in the church. So the breach between the labouring class and capitalist class is actually increased by the church's present treatment of labourers. While such a situation obtains, how is it possible to humanize industry?

Right at that point anti-Christian atheistic propaganda makes its attack. "Religion is opium," it charges, "Christianity is the religion of the Bourgeois class." Unfortunately there is at present some reason for this accusation. Japanese Christianity is weak. And since the moral teaching of the school-system amounts to zero, the young men laugh at the idea of moral foundations and think the method of revolution the best one. As you know, this tendency has been especially strong in the recent student movement (in Kyoto) and has produced a fine crop of martyrs to the cause. Students now think nothing of going to prison. Police control (which formerly won their profound respect) amounts now only to a slight annoyance, and fails utterly to stop their activities. For this way of thinking to go on spreading so powerfully would be highly unfortunate both for the students and for society. Morality and humanitarianism are thrown into the discard and only revolution becomes moral. The materialists feel that they are working for such big issues that little things, for instance, the matter of sex-morality, are of no consequence. (Sakae Osugi was in danger of his life once on account of the woman-problem). They have a high moral standard regarding physical bread, but not about sex, in connection with which they do not acknowledge humanistic free will (freedom of personality). So on the one hand they insist on revolution and reconstruction, while at the same time they carry within their own system the danger of degeneration.

Speaking of the proletarian political parties, the more they move toward the Right, the weaker they seem to be; the farther Left they

go, the stronger they are. The (Russian) Communistic Party is the most zealous. A Communist will give his full time to political propaganda for a salary of ten yen a month. In the Social Democratic Party it is necessary to pay much more, while there is a tendency in the Japan Labour Party to accept gifts from wealthy people. I cannot fully express my regret that this is true—that the more proletarians move to the Right, the less zeal they seem to have. Why is it impossible for us to have the same zeal as the Russian Communists? Why can we not consecrate our whole lives to bringing righteousness into industrial conditions?

But I am not discouraged. The religion of Jesus will not perish in one generation or the next. But I maintain that even in this generation its real strength can be manifested. Jesus always conquered in each situation as it came to him. I want to help the young people of today to preserve their purity and bring about a genuine social reconstruction. Therefore I repeat the question—is it not possible to humanize industry within the limits of Christianity? Of course the Marxian atheists would say, "No! Christianity is only a means of trickery, a false hope." But this is a very uninstructed point of view. I am profoundly convinced that Christianity is on the way to humanizing industry.

The Christian Bible is a story of human emancipation from the beginning of the Old Testament till the end of the New. In the introduction to the Ten Commandments the people are told they must listen to God because he is the God who brought them up out of the land of Egypt. A moral standard based on such an introduction is different from, deeper than, an ordinary constitution. The real source of the Christian religion was thus the emancipation of a nation of slaves. And prayer was the only weapon of that movement. Moses crossed the Red Sea with prayer as his weapon, and continued his work of emancipation with the pillars of fire and of cloud.

I strongly object to having it said that this spiritual principle is a principle of trickery. Jesus as a humble carpenter went through life on spiritual principles. Just now the Russians are fond of materialistic principles, since Marx is their chosen philosopher; but they ought to remember that materialism is also the philosophy of their arch-enemies the capitalists! I shall refrain from saying much about this, but only mention the fact that the Christian Bible is not like Marx's "Das Capital," written in only four or five years. The Bible is the living sociology of a people, written in the blood and tears

of many centuries. It is the text-book of a nation, which has been read and studied for several thousand years. Since it is genuine history, not merely theory, it cannot be re-written differently. And it is the record of the social evolution of lower-class people to a high plane of power and culture.

In the time of Jesus a new stage began, a new movement of Love and of the Cross. The religion of Jesus is the gospel of universal emancipation. The Roman Empire was falling by the sword. Because they used the sword, the internal condition of the country was unsettled, uneasy. Just at that time came Jesus Christ, teaching the laws of Mutual Love, and the Brotherhood Movement.

The history of Brotherhood Movements has been forgotten by the church. Our church history at present is a record of dogma and of saints, not a history of Love. It is a history of organized authority. If the church had really nothing but this sort of experience behind it, it would not have lived until the present day. The Early Church had an almost perfect system of poor-relief, and good arrangements for humanizing industry. There is an urgent necessity to re-write the present type of church history to include such records. It is not really impossible, as many people say at present, to put the New Testament into practice. Francis of Assisi practised it. And the Gemeinschaft Brotherhood Movements have been going on ever since the 13th Century. Though some Brotherhood Movements were absorbed into the Crusades, there remained the Brotherhood of Bridge-Builders, the Masked Nurses, and many others, including a small Guild in Northern Italy, later destroyed by Austria.

It is the dogmas which have been written up in church history. Very few descriptions remain of the beautiful Guilds. But from these I am convinced that there are enough humanitarian principles in Christianity to fully humanize industry. European people should turn their eyes back to the histories of their own churches. Consider the Brotherhood Movement led by Wycliffe, or that of Sousa, or the Brotherhood of Common Life praised by Luther to which Thomas à Kempis belonged, (and which was the inspiration of his immortal "Imitation of Christ"). Christianity has not failed to humanize industry in the past; but it was always true that movements to humanize industry were disliked by the kings and the capitalists; so they were persecuted and their records as far as possible obliterated. So with the more modern Christian social movements of San Simon, Ferrier and Robert Owen—they met with per-

secution. And from 1864 on, French materialistic socialism became strong and popular. Until that time all movements of this nature had had their source in the church of Jesus Christ.

The Lord's prayer bears on these problems. It consists of three petitions which refer to God and three which refer to men, and all of these together combine to express the fundamental principle of social reconstruction. A merely human movement could not last eternally. The three prayers with reference to God are (1) for Worship, (2) for the coming of God's Kingdom, (3) for the development of God's history. The three petitions for man are for salvation from hunger, sin, and suffering.

The other day someone came from America and talked about the church and the social movement. He asked me, "Do you think that your social movement is the social application of Christianity?" "No!" I replied. "It is Christianity itself!" In the Orient we are carrying on the social movement merely because we worship God. God is universal. Since He is the one great Universal from eternity to eternity, there is no real social movement which does not put God at the centre. That Jesus Christ gave up in the position of God and took the form of a man shows that even this flesh can become the image of God. A God who cannot make this possible is no true God. In this sense, it is because I am a really religious person, that I am carrying on the social movement. I want to follow literally the teachings of Jesus. The fundamental principle of the true social movement is to become like the perfect image of God.

There are two dangerous books in the world. One of them is Marx's "Capital," and the other is the New Testament. The verses about property in Deuteronomy, and the advice to the rich in the fifth chapter of first Timothy, and the second and fifth chapters of James, if preached seriously, would win police-suppression for the preacher. Once when I was saying that the land belongs to God, I was stopped thus with "Benshi Chushi!" And although everyone now preaches the Bible in an attenuated and "waribiki" fashion, many revolutions have taken place through the influence of this Book of books. In this sense the Book is a criminal.

In the Bible the right of possession and of inheritance of property are not admitted. If only we would practise the love of Jesus, the time would come when we would not need to think of possessions, of property. I take this realization of the Kingdom of God in this sense as my ideal. Some have objected to the militaristic sound of

the word "Kingdom" in the phrase, and with them I am willing to substitute the original Greek phrase,—Basileia tou Theou—the 'sovereign rule' of God—or any other rendering that seems satisfactory, of this meaning. But to me the essential fact is that Jesus Christ was the Friend of the poor. There is no other friend of the proletariat equal to Jesus Christ.

But first of all to realize this, the Church must put Brotherhood into practice. Wealthy people carry gold-edged Bibles, while poor people have only a 20-sen paper-covered edition. They worship in the same direction, but do not help each other. The record of the book of Acts is not like that, for the early Christians ate together and had all things in common. We would never say coldly to the members of our own family, "I will donate to you some charity or some philanthropy." Similarly, everything in the church should be done with mutuality, with brotherhood.

Second, we must organize Mutual Aid Societies to share with each other within the church. Until we can do this we need not hope for the humanizing of industry. Since two years before the Great Earthquake, for six full years I have been preaching Mutual Aid Societies, and no one as yet has listened to me! Since it is difficult to organize Producers' Cooperatives, Mission Boards should organize working parties (shigoto kwai). Retired preachers after they retire from active service, should organize the work of women's societies along these lines. The Moravian missionary movement was supported by women. It is indeed impossible for Producers Cooperatives to build factories at once; but (in place of these) the sort of social movement which the church can carry on is essentially a Consumers Cooperative movement. The Christian Socialists in England developed factories out of their Consumers Cooperatives, of which the membership is now over 460,000 and the total sales per year reached the huge sum of 2,000,000,000 yen. That debt-laden country, with 1,200,000 unemployed, which needs 3,400,000,000 yen of imports annually, can still preserve its position and prevent the domination of the capitalists because of its Consumers Cooperatives and these only. If the church would only become conscious of this possibility, and save Japan from the uneasiness of panic and unemployment, how much it would gain in power and effectiveness!

When I visited Palestine, I found there thirty-two Communal villages among seventy-two in all in the same group, managed by a woman, an Oxford graduate with whom I talked about them. She

told me (they had found by experience in the villages) that Communism must be based on the very highest standard of morality. Since antiquity, communism has been practised in blood-family relationships, but outside of these, history has no record of successful communism not based on a religious fellowship. Communism becomes possible only when inner moral control has been achieved. The fact that the salaries of the prime minister and of the errand-boy are both an equal sixty yen—that fact is morality itself. Communism cannot exist without the practice of Love as Jesus taught it. In the villages they had found that when the moral standard was high it was possible to practice communism. The next lower stage was that of Consumers Cooperatives, and then of the morality of individual private property. I was deeply impressed to hear this from that Jewish lady.

The Humanizing of Industry is the highest morality. It is the embodiment, the incarnation, of true Christian Brotherhood. God must be at its centre. Mere class consciousness is not enough for its basis. Real Christianity is the practice of it. A true communistic movement is possible only when we put God in its foundation, relieve the poor, and give them a spiritual consciousness of the Universal. Therefore, first all I desire that the church shall practice brotherhood. Secondly, that it shall build the Guild system of industry—nurses' guilds, guilds of clerks, etc. Thirdly, as a step toward Producers Cooperatives, Consumers Cooperatives must organise "shigoto kwai" socially, to prevent the tyranny of capitalists. I was deeply impressed with an example of these in Denmark. When we unite in prayer with labour, a pure country will be the result.

T. KAGAWA.

Missionary Opinions on Race

THERE are two ways of generalizing—with or without the facts. Those who proceed without appropriate regard for facts are generally able to display an impressive abandon which seldom fails to persuade the unwary. A few such generalizations can always be found hovering about the fringe of every great human problem. This is particularly true of questions on which adequate scientific accuracy has not yet been achieved. The race problem may be cited as a good example. Here as with similar moot questions, the absence of sufficient facts acts as a restraint upon the prudent, while to the less circumspect it is but as wings to the imagination. The scientific method proceeds cautiously, always eager to defer to available facts and ever on the trail of new facts. So far as the race problem is concerned this is the only safe method; without it all discussion of race tends to deteriorate into a conflict of mere prejudices.

It was in recognition of something like this that a small group appointed by the Executive of the Federation of Missions, set about early in 1927 to do some thinking on the race problem. We were charged to do our work with an eye single to the creation of "findings" that would bear directly on the theme of the relation of missions to the solution of the race problem. The fulfilment of this charge never appeared to the group as a simple task. We spent considerable time trying to determine the nature of our contribution to this complex question. The advisability of indulging in a few shining platitudes on the obvious gravity of the race problem and urging all to remember that there is "just one solution" did not escape our attention. We thought of that. We also considered the possibility of drawing up a carefully worded document devoted to the subject of advice to missionaries in their dealings with other races. These might take the form of resolutions in which case no one would be misled into taking them seriously. These and other alternatives came to mind but they failed to agitate us. We concluded that it should be our job to gather some facts, dull perhaps but pertiuent with concrete bearing on the problems that directly concern missionaries in Japan. And from the point of view of the problem under consideration, what could be more pertinent than a little light on our own attitudes toward race and closely allied questions. Here then was the field in

which we determined to do our work. Having settled the "what" it only remained for us to deal with the "how."

The device known as the range of opinion measure was familiar to some members of the committee. We had on hand samples of this device used in connection with investigations in other fields. It seemed a highly useful instrument, and though we were without adequate training in the technique of devising one, we set about the task with a growing feeling that it would prove of interest and value. The result was the form of nearly forty propositions, printed in connection with this article. It is very far from a perfect list of statements. In many cases the wording is very inadequate, as we soon discovered when the responses began to come in bearing the well-directed criticisms of interested people. However, even allowing for all this, much remains of real value.

In the first place, as was hoped, the process did have some educational value. This is confirmed by the comparatively large number who expressed their satisfaction with this method of dealing with a problem and who admitted its stimulating effects. To be sure there was some opposition to the whole procedure, but this is not necessarily discouraging since any device of this kind would have to be hopelessly innocuous not to meet with the hostility of some.

In the second place, a sufficiently wide response was made to the questionnaire to justify the belief that the results are of genuine value in analyzing the racial attitudes of Protestant missionaries in Japan. This is not to say that they are in any sense final or even comprehensive in their signification; it is more accurate to describe them as suggestive. A study such as this, dealing with the opinions of groups, is usually open to a number of obvious criticisms, though in this case these are reduced to the minimum for reasons which I shall try to indicate. In the first place the study dealt with a peculiarly homogeneous group of people. From the standpoint of profession, economic situation, present environmental influences, as well as general spiritual and intellectual outlook, the nine to ten hundred Protestant missionaries in Japan would, in comparison with other groups, strike a fairly high average of homogeneity. In the second place the number of responses—close to 50 per cent.—was sufficiently high to afford a basis for judging the attitude of the entire group. For example, it would be unfair to speak of "the attitude of the Japanese people" with respect to any given question of national or international significance merely on the basis of a few editorial comments in leading metropolitan dailies, though it should be added par-

enthetically that this is precisely the sort of thing purveyors of opinion too frequently resort to. On the other hand, if by some device the opinions of thirty millions of the people of the Japanese Empire, that is, 50 per cent., could be recorded with moderate accuracy, the student of national opinion would be presented with a valid foundation for dealing with the question of what the Japanese people think.

The questionnaire under consideration was sent to a little over 900 Protestant missionaries, the approximate number resident in the country at the time of mailing. Of these about 10 per cent. failed of delivery, and of the remainder almost exactly 400, or about one-half, responded. Granting even a moderate validity to the method, this outcome is sufficiently inclusive to lend a high degree of probability to the opinions recorded. That is to say, they represent fairly well the trend of opinion in the entire group.

A detailed analysis of the results of the questionnaire would go far beyond the limitations of one short article. In the table below will be found a summary of the opinions on each proposition and this will form the basis of our study in this article.

SUMMARY OF RESULTS OBTAINED ON RANGE OF OPINION MEASURE

	Certainly True	Probably True	I am Uncertain	Probably False	Certainly False
1. The exclusion of the Japanese from the United States by the Immigration Act of 1924 is justified on economic grounds	22	65	61	121	122
2. When all the nations have been brought under the sway of the Christian Church, the present race problems will cease to exist	115	101	40	74	40
3. Western civilization is superior to Eastern civilization	80	111	71	60	45
4. The race problem is the gravest problem that confronts mankind today	134	131	57	37	26
5. The conflict between races has its source in the sphere of economics rather than in those biological and sociological differences which are described as racial	45	146	63	82	41
6. Japan should hasten the Westernization of her social system	32	49	105	109	87
7. Orientals have lower moral standards than Occidentals	103	159	57	44	23
8. The offspring of mixed marriages perpetuate the worst elements of both races	19	43	89	129	104
10. The religion of Jesus is opposed to all discrimination on grounds of race	365	14	4	10	7
11. When we send missionaries to civilized countries we should not object if those countries send missionaries to us	296	43	21	11	17
12. The record of missions in Japan reveals but little evidence of race prejudice among missionaries	127	152	56	42	18
13. The white race is superior to all others	24	35	59	74	186

		Certainly True	Probably True	I am Uncertain	Probably False	Certainly False
14.	The placing of authority in the hands of the Japanese has been taking place too rapidly for the good of the cause of Christianity	4	34	55	140	155
15.	It is desirable to have our Western ecclesiastical institutions transplanted with the Christian faith.	33	20	28	81	211
16.	Some races are inherently inferior to others	78	88	48	85	93
17.	The cultured people of Japan are the equals in all important respects of corresponding groups in Europe or America	242	82	29	24	10
18.	The Japanese have no race prejudice	1	5	24	89	275
19.	All progress in the Far East during the past century is due to Christianity	31	88	39	113	116
20.	Missionaries can manage finances better than Japanese	40	115	71	98	53
21.	It is a bit presumptuous for Japanese Christians to expect missionaries to work under the Japanese Church	22	40	24	69	194
22.	The solution of the race problem is to be found in education	52	105	22	75	128
23.	Since race antagonism is based on ineradicable facts of physical and mental differences, the white race has no alternative other than to keep itself well prepared for possible conflict in a world of threatening and envious races	13	23	19	66	262
24.	Intimate personal friendship between Japanese and foreigners is impossible because of profound psychological differences	3	13	5	38	238
25.	Gratitude is a marked quality of Japanese character	139	98	57	64	35
26.	Nordic supremacy is a biological and historical fact	20	39	81	80	132
27.	Intermarriage between races results in biological degeneration	17	55	118	125	68
28.	Intermarriage between races is socially unwise	123	170	53	36	19
29.	Considering the present state of the world, plans of co-operation between races and nations are but the dreams of impractical idealists	10	12	11	74	280
30.	Buddhism has been a civilizing and humanizing influence of first importance in Japan	102	125	68	44	44
31.	The work of missions constitutes an unqualified contribution toward a right solution of racial and international problems	245	72	32	23	16
32.	There is less respect for the institution of marriage in Japan than in the United States	70	120	112	50	17
33.	Japanese are naturally of a more peaceful temper than Anglo-Saxons	36	156	81	91	32
34.	When one's country is at war criticism of its policy should cease and hearty support be given regardless of personal judgment on the issues involved	23	21	42	57	230
35.	Race antagonism is rooted in primitive instinct	42	76	51	97	92
36.	Race antagonism is the result of education and suggestion	106	172	26	48	23
37.	Only Christianity can solve the race problem	269	71	17	18	15
38.	The fundamental equality of races is the equality of right to a life of free growth in the world	285	59	13	11	6

For the purpose of clarity, it will perhaps be best to divide this questionnaire into three or four headings under which the most significant material can be classified.

(1) Several of the propositions in the questionnaire deal with the subject of attitudes toward Japanese or Oriental civilization, religion, moral standards, etc. A brief examination of the vote on statements Nos. 3, 6, 7, 11, 17, and 30 throws some light on these attitudes. That a body of missionaries from the West should maintain the superiority of their own culture and moral standards is perhaps not surprising. On statement No. 3 there is a total vote of 367. Some correspondents refused to register an opinion on this subject on the grounds that it was too general. Others altered its form in such a way as to change its meaning. In all cases where this was done, the opinions recorded could not be taken into account. Of the total vote on No. 3, that is 367, about 22% have no doubt whatever that Western civilization is superior to Eastern civilization. On the cther hand it is interestng to see that a little more than half that number, that is 45 or 12%, are as firmly convinced of the falsity of such a general statement of Western superiority. However, summarizing the total true and the total false the recorded opinion seems fairly decisive, 191 to 105. When the comparison is narrowed from the broad subject of civilizations to that of moral standards, the vote becomes more conclusive. On No. 7 there is a total vote of 386. Of this number, 103 or about 27% are prepared to maintain that Oriental moral standards are certainly lower than those of the Occident, while only 23 people or a little better than 5% are positively convinced that they are not. The totals of true and false are 262 to 67, indicating that missionaries from the West have a strong predilection for their own kind of morality.

By comparing the opinions recorded on the propositions just considered with the vote on No. 17, there is revealed what seems to me a striking lack of correlation between the opinions we hold on such abstractions as civilizations and morality and those we have formed of the concrete people among whom we are living and working. As a group the Protestant missionaries maintain decisively their superiority in civilization and morality while strangely enough they acknowledge, by what approaches an impressive unanimity, that the cultured people of Japan are the equals *in all important respects* of similar groups in Europe and America. The vote on No. 17 stands 324 to 34, indicating clearly that in the presence of persons it is difficult to maintain the notion of Western superiority. In this realm the

evidence is too concrete, too obviously at hand to confute those who would attempt to defend the thesis of superiority. In spite of this, however, we content ourselves with a belief in our own theoretical preeminence in the realm of abstractions.

In passing, it is interesting to note the opinions registered on Nos. 11 and 30. According to the vote on No. 11, 87% of the Protestant missionaries in Japan are convinced of the justice of missionary reciprocity as between different religions. According to No. 30, about two-thirds acknowledge that Buddhism has been a civilizing and humanizing influence of first importance in the history of Japan. This represents a growth in sentiments of tolerance and appreciation on the part of Christian missionaries that is highly gratifying and certainly foreshadows a better day in the relationships of the world's great religions.

(2) The second general subdivision of this analysis deals with the more technical aspects of the race question, as for example racial superiority, the consequences of intermarriage, the sources of race antagonism, etc. The propositions in the questionnaire that have bearing on these phases of the problem are Nos. 4, 5, 8, 13, 16, 23, 24, 26, 27, 28, 35, and 36. One glance at these statements makes it clear that we are close to the nerve centres of racial attitudes. No other part of the questionnaire is quite so likely as this to lay bare the prejudices that infect so much of our settled opinion on the subject of race. The thing becomes a device for the exposure of prejudice, and the fact that some few resented the intrusion merely serves to confirm its effectiveness. Vigorous protests against asking missionaries to commit themselves on such matters on the grounds that it is their exclusive function to preach the true gospel, are largely unconscious smoke screens thrown up for the purpose of concealing prejudices. The same may be said of expostulations to the effect that methods of this kind are wholly futile or that they serve only to arouse sleeping dogs that should be left undisturbed. While there was not much of this, there was just enough to demonstrate that even among missionaries race prejudice can be found in its more subtle and dangerous manifestations.

Having said this much, it should be added immediately that on the whole the results are very gratifying. Theories of white superiority and Nordic supremacy are not popular, though it would be inaccurate to say that they have become extinct. These two theories are still able to muster the allegiance of about 16% of the

Protestant missionaries in Japan. With reference to white superiority to all other races, the 16% favourable vote is overwhelmed by an opposition amounting to 68%. The remaining 16% are uncertain. Uncertainty on the subject of Nordic supremacy characterizes the attitude of nearly one-fourth of the missionaries in Japan, 23% to be exact, while 60% consider it false doctrine.

On the question of intermarriage of races, the tendency to get entangled with the vagaries of popular prejudice is a little more marked than in the case of white superiority. By referring to No. 27 it will be seen that 19% lean toward the theory of biological degeneration through intermarriage of races, while almost exactly 50% consider it a false notion. This proposition drew the largest percentage of uncertainty in the whole questionnaire, that is, 31%. Statement No. 28 elicits a very conservative response. Seventy-eight per cent. take the position that for the present at any rate intermarriage of races is socially inadvisable. Here as everywhere, those who would do the experimenting for the human race must proceed without the backing of majority opinion. Statement No. 16 gets the most even distribution of opinion of the thirty-eight propositions. One hundred and sixty-six are inclined to the belief that some races are "inherently inferior" to others while 178 say they are not. The important word here is "inherently." The present inferiority of certain races is obvious, but to relegate these races to an irrevocable inferiority is a bold stroke which few scientists would approve.

The question of the sources of racial antagonism is dealt with in three statements, Nos. 5, 35, and 36. No. 5 includes too much, and so confuses environmental and heritable differences as to be practically worthless. Nos. 35 and 36, on the other hand, present fairly clear-cut issues. The marked tendency in No. 36 to ascribe race feeling to education and suggestion, that is to environment, is in line with the best scientific knowledge on the subject. Out of a total vote on this question of 375, 278 or nearly 75% lean toward the opinion that race antagonism has its source in environmental influences. In view of this it is a little inconsistent to find in answer to Question No. 35 as many as 33% saying that race feeling is rooted in primitive instinct. Since we as missionaries are obliged to deal perforce with the race problem, it is disturbing to find so many of us are still occupying ground that has been pretty generally abandoned by scientific students of the subject.

(3) A few propositions are scattered through the questionnaire that have more or less direct bearing on the subject of solutions. The

opinions recorded seem to justify the conclusion that missionaries are rather too completely convinced of the sweeping efficacy of their own specialty. This is clearly what the student who views the whole problem of race and internationalism objectively would say about us. We seem convinced, for example, that our own records as missionaries reveal little evidence of race prejudice (No. 12) and we are even more thoroughly persuaded that Christian missions constitute an unqualified contribution to the solution of racial and international problems (No. 31). All that can be said about this latter conclusion is that any attempt to defend missions as an "unqualified" contribution toward a solution of the race question would assuredly have to take on the character of an equally unqualified *tour de force*. I haven't mentioned my own recorded opinion on any of these statements because that is, of course, immaterial, but I feel constrained to say at this point that on No. 31 I take my stand with the sixteen dissenters. Any other position seems to me inconsistent with our own palpable frailties as missionaries as well as with the recognized ineptitudes of the history of missions. A little of the same uncritical attitude is revealed in the opinions recorded on No. 19. According to this one would conclude that 30% of the missionaries in Japan are inclined to the opinion that all progress in the East during the past century is due to Christianity. Happily there is some satisfaction to be gained from the fact that 60% do not accept this nimble interpretation of a highly complex situation.

There are three additional propositions that come to closer grips with the question of solutions, Nos. 2, 22, and 37. These statements are all very general—too general perhaps, for in each instance there was a tendency to make the meaning more specific. Not a few had to be ruled out of the count because the word Christian had been written in before education, and the word Christ substituted for the Christian Church or Christianity in Nos. 2 and 37. If one grants that "education," because of its imperfections, deserves only what it gets in this measure of opinion, the question naturally arises why do such imperfections as "Christianity" and "the Christian Church" fare so much better. In the first column education gets a paltry 52 votes while the Christian Church gets 115 and Christianity 269. Is that a fair estimate of available solution material? Imagine for a moment that the following propositions were up for frank, honest discussion:—During the next fifty years will education or Christianity contribute more toward a solution of the race problem? I would not pretend even to suggest arguments on either side but as I try to

think the question through I am persuaded that a proportion of 52 to 269 cannot be put down as the result of fair, open-minded, and analytical judgment.

The vote on No. 37 is interesting. A total of 390 people registered their opinions, and of these 340 or 87% incline to the belief that only Christianity can solve the race problem. I do not believe it is unjust to say that here is an excellent example of an over-simplified solution of a very complex problem. The record of Christianity is matter of history, and up to the present at any rate it has not always been a clean record from the standpoint of race relationships. That is one factor that cannot be ignored. Those who claim that Christianity is the only solution of this problem must be prepared to demonstrate that it will do better in the future than it has in the past. The next and equally obvious consideration is that the solution of the race problem is not the prerogative of any one method or institution. Any solution is bound to be a multiple solution, a joint enterprise, in which science, religion, education, and statesmanship collaborate in the spirit of mutual appreciation and intelligent idealism.

A. JORGENSEN.

Christianity and the Japanese Home.

AMONG those of my friends who are not Christians there are many who say to me, "Although I am not a Christian myself, yet I would rather that my daughter married a Christian husband." It seems to me that this inconsistency of statement is a common idea among intelligent people in Japan today. In saying it, unconsciously they are paying a compliment to Christianity.

I think the cause of this inconsistency is based upon the fact that the position of Japanese women throughout history has been a unique one. In our history there may have been times when it seemed as if she did not receive fair treatment; but after all the woman has been the mistress of the home and her position has been unique. Sometimes as daughter and wife she may not have been accorded the dignity to which she was entitled, but she has always occupied the highest position as mother, both in high and middle-class families and even in the humblest homes.

Now motherhood always represents the personification of self-sacrifice. This spirit was not one of compulsion, but a self-contented pride. I am very fond of history and naturally of incidents connected with women. One of my favourite periods is that of the Roman Catholic times in the 16th century, and its marvellous progress in the way it extended in such a short time. Of course Roman Catholics say it was the policy of the *daimyo* (feudal lords), but I think it was due to the glorification of motherhood, as was taught by the Jesuits of that time, which appealed to the higher class ladies. I almost adore a few ideal women who lived at that time, though I am not Roman Catholic myself.

But even virtue has its drawbacks. The very fact that Japanese womanhood throughout history has been proud to be self-sacrificing has on occasions proved a handicap; for I think sometimes this same beautiful spirit has been transgressed. It has proved a menace to some ignorant classes of Japanese women. The very virtue of a self-sacrificing spirit, when it is wronged, in another way becomes a curse, because of the pathetic condition to which it reduces women. This self-sacrificing spirit which is their pride, through the medium of ignorance becomes the cause of their humiliation.

It is for this reason, I think, that my friends take the attitude they do towards Christianity. For if Japanese homes are refined by the Christian spirit, it upholds the woman's position; so that this very spirit of self-sacrifice when enriched by the dignity of Christianity makes for an ideal fuller home. It is this fact which is recognized by the *intelligentsia* of Japan today. But there is one great difficulty. We are so bound by the chain of tradition. It seems as if we love to be bound in this way. There is a reason for it of course. In the two thousand years of our history Japan has never been conquered by a foreign foe. Foreign influence has had to be assimilated with the national heart (*yamato-kokoro*) and so we are self-centred. We say "Mother has done it, grandmother has done it, great-grandmother has done it, and so we must follow, even though we may not want to."

But it is because Japanese womanhood is the personification of a self-sacrificing spirit, that this spirit, when wronged through ignorance, becomes base. Many women in the segregated quarters think they are doing a noble thing by going there, in order to help some poor and old relative by their earnings. They do not understand the dignity of womanhood. They have made a wrong sacrifice for a right motive. It is only the dignity of womanhood as taught by Christianity which will show them the wrong of this.

The Japanese homes of the future must be Christian. Intelligent people in Japan realize it though they do not acknowledge it, since they are so chained by tradition. It is not because they are compelled to be so bound, but because they love it. I myself am the same way. I cannot change things unless I find something better. I think I represent a fairly typical old-fashioned Japanese but I cannot jump to some new thing unless I find that I have to, and have some compelling reason for making the change. Even after I have made it I look back longingly on the things to which I was accustomed. It is a national trait, I believe. For this reason though the ideal Japanese Christian home ought to come soon, yet because of our national heart and tradition, it will probably come very slowly.

Very many people say, as I said before, "I am not a Christian myself, but I want my daughter to have a Christian husband." I think most people have this attitude, because they realize also unconsciously that the atmosphere of a refined Christian family has a sense of oneness about it; but they are not prepared to admit it definitely.

In the new homes of today, there are of course already many modern ideas, but the majority of such homes are actually neither Japanese nor occidental. They are in a very unsettled state. Of course there are exceptions, but this change in the manner of living, by which I mean the change in the ideas of comfort, is so general, that Japanese today do not know exactly what they want; and this cannot but affect the homes too.

When we were young, most men when they got their salaries, always handed it over to their wives. The wife was the one who provided her husband with his needs. But at present I do not think such an arrangement would be possible. In the old-fashioned home it was the wife's pride to make the home the centre of all things. My elder sister's husband always did this. His wife used to take entire charge of his money, and he did not have to bother about it. She was his watch-guard, he had such confidence in her. She was like the virtuous woman whom Solomon describes in the Book of Proverbs.

But today outside interests have changed all this. It is here that the Christian spirit can come in and help to make Japanese homes amid their new conditions what they were in the past amid the old.

But special care must be taken that this spirit is positive in its influence and not merely destructive. Perhaps I can illustrate what I mean by this blending of the Christian spirit with Japanese customs by an actual example. It was that of the marriage of a daughter of Christian parentage with the heir of an old Japanese family, of which he alone was a Christian. The suggestion was made that the wedding, while in full accord with the family traditions on such an occasion, should, in view of the faith of the parties concerned, have at the same time a definitely Christian note about it. The matter was considered by the family council, which finally gave its assent. The ceremony accordingly took place in the atmosphere of a thoroughly old-fashioned regulated Japanese room, where the emblems of the ancestors were in evidence. This was thoroughly in keeping with the bridegroom's position as heir and master of the house. The first service was that of the bride being introduced to the family of the bridegroom. This took place in the shrine room. The bride was led in by the lady go-between to a place before the family-shrine, and there the first ceremony was performed. By this act the bride became a member of the family. It is a rule that the gentleman and lady go-between should themselves be a model couple.

This was followed by the Christian service, where instead of the usual drinking of *saké*, a simple service was held in another room. This was all decorated in accordance with old custom; there were a pair of screens with the thousand-fan design on them suggestive in their shape of ever-widening happiness. In the adjoining room there was the design of the sunrise behind the "futami" rocks, suggestive of the beauty of married life. In the alcove hung the triple silk scrolls (*kakemono*) by old masters with the pine, bamboo and plum, denoting a long, persevering and fragrant life. Just before them stood the large white ceremonial tray (*sambo*) with a bunch of the special sea-weed (*noshi*) used on such occasions to denote congratulations. Everything was perfectly simple and dignified. Every decoration was symbolic of some sentiment. The minister entered, followed by a maid of honour, who is usually the youngest and nearest relative and a daughter of a perfect union. She carried another such tray covered with white silk and folded in the correct way, containing the rings for the bridegroom and bride. These were produced at the correct moment.

The whole atmosphere throughout was so solemn that even the old-fashioned members of the family, who had at first objected to the idea, ended by agreeing that a Christian ceremony was very beautiful.

This is but an example, but it shows how Christianity without destroying the old customs can enter in and give them an added meaning. It is the expression of a Japanese Christian home, which does not destroy those old customs, which are so dear to the Japanese heart. Any sacred ceremony without the spirit is meaningless. The all-important thing is not to lose the spirit of these old customs, even though they may not have of themselves much content.

ETSUKO SUGIMOTO.

"Just an English Teacher"

H. G. WELLS has said that English teachers in non-English speaking countries are the most useful and important people in the world today. His reason for saying this is that he considers that the worldwide knowledge of the English language would do more than any other one thing to increase international understanding and good will.

Probably no teacher of the English language in Japan has failed to meet the expression, "Oh, just an English teacher," with the most significant and irritating intonation on the "just." From the 60 members of the American Board's Japan Mission, 18 give full time to English teaching and 17 part time. There are over 400 part or full time non-Japanese English teachers in this country, largely American and largely missionary. Many of these, and especially, one regrets to say, the missionary teachers, are themselves guilty of this "just an English teacher" attitude. Some frankly declare that they teach only as a means of making contacts for direct personal evangelism outside the class-room.

This is written from the point of view of what we may call the missionary professional English teacher. There are two aspects of the "just an English teacher" attitude that the professional English teacher protests. The few non-Christian foreign English teachers in Japan would not be especially concerned with the first protest, but at any rate the missionary professional English teacher emphatically repudiates the implication that his teaching itself can not be evangelistic in its ultimate effort. He wholly disavows the idea that directly asking individuals to become Christians is the only kind of evangelistic work. He believes that genuine Christian evangelism can be carried on right in the class-room with never a mention of the name of Jesus nor the use of a definitely religious word.

He prizes every opportunity for extra-curricular Bible teaching and personal contact with students; and of course, when it is possible, Bible teaching in the regular course; but he earnestly desires the recognition of the religious and evangelistic value of conscientious and efficient professional work and of the opportunity and challenge of revealing the spirit of Jesus in the class-room routine. The task of bearing himself in the English class-room with the same spirit as in the Bible class is one of the hardest that can be imagined. Only

those who have gone through the irritations and disappointments of teaching "conversation" in large Japanese schools can fully appreciate how hard. Nevertheless he knows it is just by this standard that his missionary effectiveness must be tested. As a Christian missionary he appreciates the importance of laying the foundations of better international understanding even through the teaching of elementary English, and when he is teaching the best of English literature he feels he is doing definite missionary work. Surely none would question the influence of Christianity on the literature of the West, and he would be a poor missionary who did not make the most of every indication of that influence in the texts he was teaching.

The second protest of the professional English teacher would be heartily approved by every conscientious teacher. It is against the idea of English teaching as such being unimportant, which is revealed in the "just an English teacher" remark. There are two aspects to the protest. The first is the affront which it offers to Japanese colleagues in the faculties. If the missionary's work in the school is "just" English teaching, the implication is that the Japanese English teachers are engaged in an equally unimportant task. This in the face of the vast numbers of highly trained Japanese for whom English teaching is a deliberately chosen lifework.

The really professional English teacher feels strongly that no missionary has a right to accept an English teaching position with the avowed intention of making contacts for evangelistic purposes only, and with no serious realization of the obligation to give worthy professional service.

The other aspect of this second protest is that the phrase reveals a lack of appreciation of the value of English teaching as such. The all-too-evident inefficiency of English teaching in Japan does of course contribute to this attitude. However, the real question is: Is a widespread knowledge of English in Japan really desirable? That it is highly so, seems to be the common judgment. Hence the challenge to serious teachers of English is to throw themselves enthusiastically into the small but vigorous reform movement among English teachers in Japan.

Unfortunately, in some respects, recent efforts for reform in English teaching methods in Japan have been too much associated with the work and personality of Professor Harold E. Palmer, Linguistic Adviser to the Imperial Department of Education. This by no means is intended as a reflection upon the very important and

valuable part played by Mr. Palmer in the movement. Undoubtedly the majority of progressive English teachers in Japan realize that Mr. Palmer speaks as an authority on the subject of English teaching and are exceedingly grateful that we have the good fortune to have him here. Nevertheless, we are not, as Mr. Palmer emphatically insists, contending for what has been loosely termed "the Palmer Method," but simply for scientific method. One often meets teachers who, having heard Mr. Palmer make certain statements (often concerning matters of detail) with which they disagree, proceed to denounce the Institute for Research in English Teaching, and the whole reform movement. Such objections should not be found in the missionary ranks, for at the bottom of it lies that "just an English teacher" attitude to which we have referred.

Neither Mr. Palmer nor the Institute can do much toward reforming English teaching methods in Japan without the cooperation of large numbers of the teachers in the country. A fair proportion of the full-time missionary English teachers are cooperating with the Institute, using its publications and giving it the very valuable assistance of reports of experience and criticism of the texts, but by no means the number that there should be.

Splendid work, of course, has been and is being done in Japan by non-missionary foreign English teachers. In fact, it is asserted by some that on the whole there is probably a higher average of keen professional interest and effort among them than among the missionary teachers. Disregarding the fact that the Christian missionary teacher might be expected to have a more conscientious attitude toward his work than the non-missionary teacher, in view of the superior opportunities that they have of doing significant and progressive work in English teaching, it is particularly regrettable that many of the missionary teachers have so little professional interest. They are, on the average, in Japan for longer periods than the non-missionary teachers, and in private Christian schools unquestionably there is greater freedom for innovation in teaching methods and materials than in government schools.

In short the present situation constitutes a challenge to the missionary teaching English in Japan to do something really worth while in a professional way or give up teaching altogether. Certainly none should be willing to call himself or to be called, "just an English teacher."

The opportunity of the English teacher for missionary work through contacts with his students is a theme which has been extensively treated in conference and in print. It is impossible accurately to know how many Japanese Christians would testify that they became Christians through the influence of their English teachers, but it is safe to say that the number is great; and there is a larger number of those who while yet unbaptized have had their fundamental attitude much influenced by Christian truth.

During the notable meetings at the Doshisha last winter under the leadership of Rev. Mr. Hori, Ashida of the Theological Department made a very moving speech setting forth his own religious experience. None who heard him will soon forget his testimony to the great influence of Bishop Lambuth in bringing him to his decision, although the only medium of intercourse between them was the English language, then only very meagrely understood by the young student.

The story of the Omi Mission is too familiar to be repeated even in outline. The significant fact is that it is only one outstanding instance among many others of the splendid by-products of English teaching in Japan.

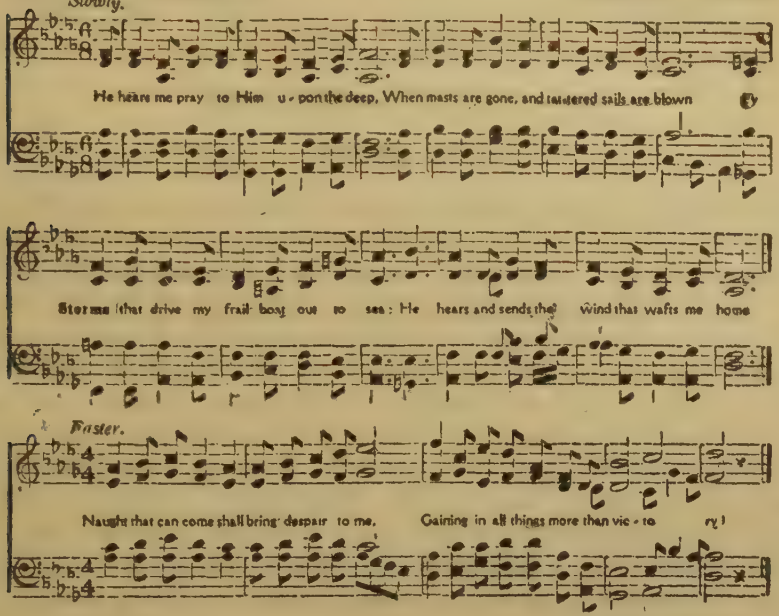
No present-day missionary can hope to have the far-reaching influence on the very life of the nation that Drs. Verbeck, Brown and Clark had through teaching the men who became the makers of Modern Japan. However, no man knows what future great statesmen, teachers, preachers, and men of affairs may be before him in his English class-room or Bible class. It would doubtless be a good rule for every teacher to bear himself as though he were sure that among his students were some of the great leaders of the next generation. If such were his ideal, he would learn to thank God for the day when he was called to be "just an English teacher."

DARLEY DOWNS.

IN ALL THINGS, VICTORY!

Words by K. Nagata, a leper.
Translated by Lois J. Erickson.

Music by H. C. Ostrom.


Slowly.
He hears me pray to Him u - pon the deep, When masts are gone, and tattered sails are blown
Storms that drive my frail boat out to sea: He hears and sends the Wind that wafts me home
Faster.
Naught that can come shall bring despair to me, Gaining in all things more than vic - to ry!

2. He hears me pray to Him when I am lost
Amid wild mountains and no path can see;
He saves me from the beasts and from the night,
And gives the comfort of His strength to me.

3. He hears me pray to Him when my tir'd feet
Are toiling o'er the desert's burning sand;
Through His own blood revives my fainting soul
And to green pastures leads me by the hand

4. The limits of the earth are wide and vast,
And vaster still its shining dome of blue,
Yet through this space I always hear His voice;
"O little one," He says, "I died for you."

5. My Lord in me has found a dwelling-place,
And I in Him. Oh, glorious boon to gain,
To be His temple! Gladly I will face
In His great strength all bitterness and pain.

The Annual Meeting of the National Christian Council, 1927

(i) The Chairman's Speech

(Translation)

ACCORDING to our custom, as Chairman of the Executive Committee I must ask for your kind attention for a short time.

Looking back, I note that our Council was set up on November 13, 1923. It has, therefore, existed for four years. Of course, before the Council came into being, there was for a time what might be called its parent, the International Missionary Council, though possibly "The Alliance of Christian Churches in Japan" may more truly be described as the direct parent of the Council in Japan.

If one consider these developments, there is, therefore, a continuous history back of the Council. This history extends over many years, even though the Council itself has existed for only four years and is a recent affair. Moreover, its Constitution is not yet perfect. There is undoubtedly room for thought when we come to deal with its administration.

In particular, we must grant that its financial side is very weak. It may have been due to lack of funds that last year the Council did not accomplish any considerable work. However, at the beginning of last year, the Council for the first time faced some important matters; and though the results for last year cannot be said to amount to much, yet I think it was a useful and busy year.

With regard to the work of the Executive in the past year, the details are on the printed papers in your hands and I beg your attention to them. I shall merely take this opportunity to give you briefly my own impressions with regard to one or two of the more important matters therein.

First of all, the Religions Bill. It goes without saying that this was the biggest question the Council had to face. The previous Conference, realizing that this Bill would have no slight influence on the present and future of Christianity in Japan, appointed special officials (representing the bodies included in the Federation) to examine the Bill. The result of their examination was that they decided the Bill must be amended. They put forward what might be termed

three principles: first, the freedom of faith guaranteed by the Imperial Constitution; second, self-government at all costs for religious bodies; third, the principle of notifying Government officials of everything important. They proposed certain radical amendments to be made on the basis of these principles and proceeded to elect from the Committee three special representatives. Then in order to carry through these radical amendments, special "working members" were appointed who distributed copies of the amendments to the leaders of both Houses of Parliament, and to special members and to the heads of each party in Parliament. They also had personal interviews, and in various ways made known the opinion of the Council, and worked for the accomplishment of its aim. We did not act alone as a Council, but cooperated with all other bodies willing to join with us on this main issue. It was a matter for sincere regret that we were not able to be in complete agreement, since there were two opinions, one for radical amendment, and one for uncompromising opposition.

The activity of all these bodies was not unavailing. The principal daily papers in Tokyo took up the matter in editorials, and put forward much the same views as we had done. Later on, expressions of antagonism to the Bill arose from among Buddhists, while especially strong opposition was manifested in the House of Peers. Finally, on account of the urgent efforts of the committee and also particularly on account of the thorough, painstaking and lengthy questions put by the "examining" members, this Bill was temporarily dropped.

We must not be too hopeful because the bill has been put on the table, but according to what the present Minister of Education has announced, the same Bill will certainly not be brought forward again. I expect, however, that His Excellency, the Minister of Education, will have something to say about this afterwards.

On consideration, I do not think that we Christians can take the credit for being the one cause of the dropping of the Bill. Taking a broad view, there is no doubt but that the open opposition of the newspapers, etc., had a very powerful effect outside Christian circles; in addition, as an immediate cause there was the violent opposition I have referred to among prominent scholars, lawyers, specialists, and other such people in the House of Peers. Yet, though this is the case, no one can take exception to the statement that one very powerful cause was the energy of Christian prayer behind all.

The next matter dealt with was the Missionary Conference in Jerusalem. This, too, was undoubtedly an important subject to be

faced by the Council. At the end of 1923, the Chairman of the International Christian Council, John R. Mott, came to Japan. Taking this opportunity, the Executive Committee of the Council and certain foreigners and Japanese chosen by the Council—54 in all—held a conference at Kamakura. The reason for this conference was to discuss whether a Missionary Conference should or should not be held in Jerusalem, in two years' time, at which the chief topic would be a thorough consideration of the present state of the world and its evangelization by the spreading of the Gospel. The Conference studied very carefully Mr. Mott's proposals and finally passed a resolution agreeing to the holding of such a meeting in Jerusalem. In February of last year, the Executive Committee of the Council approved of this resolution and decided to send from eight to ten delegates from Japan.

The General Conference of the Council held last year on October 13th also agreed to this. They decided to provide the necessary funds and to send eight delegates. The Executive Committee appointed two co-opted members to take charge of all preparations. Affairs went ahead, but out of the eight appointed delegates (six Japanese and two foreign) two had unavoidably to resign. At present, their substitutes are still undecided. I am exceedingly sorry that I cannot make a definite announcement since the matter is still under discussion.

I must mention another matter also much to be regretted. Though, as I have just told you, the General Conference of the Council did undoubtedly at first, without any opposition being raised, agree unitedly to this resolution, yet various remarks and criticisms have been made in certain quarters with regard to the World's Missionary Conference. I think these are due to misunderstandings as to the nature and aims of the Conference. In addition, ever since the Religions Bill was brought forward, there has been some disagreement among the constituent bodies of the National Christian Council. Considered quietly, this in itself is not anything serious, but human nature being unfortunately what it is, a feeling of antagonism as well as a difference of opinion has regrettably appeared. But fortunately, there is this Annual Meeting, and I hope that all those who have doubts or who disagree with the Council's action will take this opportunity of expressing themselves freely and coming to an understanding.

In conclusion, let me say one thing more. That is about the constitution of this Japanese Christian Council. To give my own opinion

quite frankly, its present position is very precarious and the Council cannot be said to be firmly established yet. It is public property that one or two churches which are constituent members have thoughts of resigning their place on the Council.* I think this must be clearly faced by the Council. We must all freely and carefully and fairly consider these questions. Was there anything unreasonable or unnatural in the formation of the Council? Was it a mistake to set up a body which from the first, as it is stated, was not very necessary in Japan? Even if there is no fault to be found with the constitution, are there any errors in the actual administration?

If after fair consideration there are any changes to be made, of course we must proceed with such alterations. To give my own considered opinion—whether we think of the past history of Christianity in Japan, or its future, or our own internal conditions, or those of the Empire, or the world, there is no adequate representation of the various Christian bodies and churches as such. Roman Catholic Christianity must be considered separately, but the Evangelical Christian bodies and churches undoubtedly need an organization to give voice to their united opinions. It is abundantly clear, I think, that this is increasingly necessary. Therefore I think it will be the height of misfortune if, when various matters arise, there is difference of opinion or opposition or an attempt to subvert the position of the Council. For this reason, I think that if there is anything requiring alteration in the present state of the Council, we had better make a thorough-going reform. I think we must remember one thing. There have unfortunately been differences of opinion about the Religions Bill and the Jerusalem Conference, but this is the Council's first experience in facing such big and living issues. The Council for the first time has encountered the perplexities of these world movements which are unavoidably connected with the future of Christianity, and it cannot be helped that there are differences of opinion. But it is not a good thing that bad feeling should arise on this account and discontent with the Council. These two matters are most important for us, and are proper matters for the Council to deal with; so we must together fairly consider the position in Japan and in the world as a whole, and if this Council is imperfect, try to make it better. We must not only think of speedily evangelizing our own country, we must not only consider our own country or our own church, but we must

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Since the Annual Meeting such proposals have been dropped.—Ed. J. C. Q.

look out on the world as a whole. I believe that the progress made by Christianity at the present time is due to the labours of many foreign missionaries, aided by your efforts, and I wish to express my thankfulness for what has been accomplished.

K. IBUKA.

(ii) Speech by the Minister of Education
(Translation)

It was suggested that I should attend today's general conference of your Council and in consequence I have much pleasure in being present and meeting you all.

Your earnest labours for many years in the propagation of Christianity in our country are a matter for sincere gratitude. I personally, being concerned with the administration of religion, have a deep admiration for your many efforts for the spiritual welfare of our nation.

It goes without saying that in every country, faith is a necessity in the spiritual outlook of the nation. Since man cannot exist merely as a material being, spiritual faith is essential. Of course, education is also most important. But though education helps to guide the ideas and spiritual outlook of the nation, we cannot attain these ends merely through its help. Here religion is indispensable. There are various religions, and I do not pretend to say whether any one of them is good or bad, but the guidance and inspiration of the human heart through religion is an evident necessity in the progress of civilization.

Compared with Buddhism or Shintoism, Christianity has not been long introduced into our country, but in this interval foreign missionaries of course, and those connected with this faith, have endured many trials and overcome many obstacles and have laboured more and more abundantly in propagating Christianity, so that by this time considerable progress has been made. I think we must be grateful for all such efforts.

Christianity has had to encounter many difficulties in the past in Japan, but today every one has freedom in religion through the promulgation of the Constitution. The State, as such, protects and encourages every religion alike on the basis of the same laws. I think

we should labour more and more for the progress of religion on the principle of religious freedom.

Experience shows us that the progress of civilization tends to make us more and more materialistic, but while duly considering material progress, I think that the Government should give proper consideration and support to both religion and education.

This was the reason for the introduction of the Religions Bill into Parliament last year. We received many criticisms with regard to this Bill from Christian quarters. We also were informed of your opinions in this matter. There are not many laws with regard to religion in our country. Buddhism has had a varied history from ancient times in Japan and there are a number of laws relating to it, but there are no systematic regulations for other religions. It was on those grounds that the Religions Bill took form last year and was presented to Parliament. Just at that time, I was a member of the House of Peers and had to examine the Bill.

There is much that needs to be considered with regard to the protection and regulation of religion. But I personally had mixed feelings with regard to last year's Bill. And beyond that I received criticisms and opinions from those present here today concerning the Bill. Religion is not a matter to be restricted by laws. I felt that we should make the sphere of its freedom as wide as possible and promote a natural progress by leaving things to each self-governing religious body. But it was just with regard to these matters that last year's Bill had defects. The real intention of the Bill was probably quite otherwise, but when we considered its proposals, there appeared to be many items which demanded too detailed, and under some circumstances, too meticulous a control over religion.

As the matter was discussed still further, it seemed as if the intention of those promoting the Bill was to combine all the religions in our country under one law and so blend them together. It looked like an attempt to include Buddhism, Shintoism, and Christianity in one system within which they were to be regulated.

I was one of those who took part in the discussion. In the past, there have been no detailed regulations about Christianity. There have been two or three laws but nothing very fundamental. At the present, there is that much control; but as far as these laws affect it, I do not think that Christianity finds in them any obstacle in the propagation of its doctrines. But there were some who thought that it was advisable that it should be controlled by special new regulations; while there were others who said that Christianity was not re-

cognized in public opinion in our country and that under some circumstances it was a social outcaste. I certainly am not of that opinion. Christianity has been propagated here from the beginning of the Meiji Period (1870 circa) to the present day. Particularly since the promulgation of the Constitution in 1890, religious freedom has been recognized and there has been no distinction between Christianity and other religions. It is neither skulking nor hidden. It is recognized as one of the great religions.

Now laws and regulations are not to be promulgated where there is no necessity. When the necessity arises then and then only are they to be determined; they are not just to be made for making's sake. Law making is not a mere matter of regulations. It was thought there was need for this question to be studied still further in connection with last year's Bill, and as a result the proposition was made that the various proposals contained in the Bill should be amended, and so it was laid on the table.

What I have just said concerns in particular the Religions Bill but so far as administration in general is concerned, we wish to respect to the utmost the freedom and self-government of religious bodies.

If the conduct of any religious body affects peace and order, or if it opposes what is the duty of the citizens of the Empire, then the State must deal with the matter. But as long as there is no disturbance of public peace, then it is right and proper to respect religious freedom. We who are concerned with the administration of religion intend to deal with all such matters on these principles and considerations.

But at the same time with regard to religious regulations, I do not say that it is a good thing never to pass laws about religion or religious bodies. At certain times or under certain circumstances, it is necessary to make regulations. I cannot say that no Bill of Religions will ever be made; but it will only be if necessity arises. At present, there is no intention of drawing up or presenting to Parliament a bill such as that of last year. A bill may be drawn up affecting those points on which it was recognized that the progress of religion demands help and protection; but it is not intended to put forward a bill which will interfere with the control of religion as did the one of last year. This matter has been properly thought out as far as Buddhism and Shintoism are concerned. But it is recognized that it is inadvisable to put together under a single law things which differ in their circumstances and history. Therefore, at the present time,

the drawing up of such a bill as that of last year is out of the question. Certain regulations may be made on certain matters. As far as the main principles are concerned this is thought to be the best line to take.

You are all labouring for the propagation of Christianity and I do not feel that today there are many hindrances in your path. There has been considerable persecution of Christianity in the past. This is not in our country alone; if we look at past history there are many religious men who have met difficulties and persecutions in the propagation of religion. But if difficulties are to be overcome and faith truly expounded to the nation, there must be sufficient courage to conquer persecution. I think many hardships must have been met by those who came from abroad to evangelize Japan. There have been many such examples in the history of China, Korea and all the countries of Europe and America. I believe that is because there cannot be true propagation of faith unless it is believed that difficulties are not to be feared in making the faith of the human heart the foundation of reverence towards God. If one's heart is upright, and there is the spirit that manifests this uprightness to others there will not fail to be conviction.

Bismarck said he feared naught but God; but I believe that without even fearing God, high ideals and deep thinking represent one's true spirit, and that this spirit and truth are indeed the mind of God. If one keeps this uprightness and goes forward on the divine path there is no need to fear God. "If the heart is on the true path, God will protect us even though we do not pray," as the poet says. If a man is honest, God will protect him though he does not depend upon God. This being my attitude towards belief, though I feel it is very bold to say so before professed teachers of religion, I have no reason to be afraid of God. If there were any ground for fear that would surely indicate a guilty conscience. I feel it would be impossible to propagate religion unless one were free from all such a sense of shame and had instead a firm resolution even towards God Himself and a heart of true faith in God. The most powerful and steadfast thing in man is a strong faith. Material strength, bodily strength, these are not enough. There must be strength in the spirit, in the inward man. There is no strength to equal that of knowing one's self to be upright and in harmony with the will of God. As a Chinese sage has said, "If one feels one's self to be upright, one can go on were there ten million in the path." I have no doubt of this.

Were there ten million, were there unnumbered millions, there would be nothing to fear. If one has that strength of heart, poverty is not to be feared. However poor one might be—even if money failed altogether—one would be reconciled to such holy poverty. There would be nothing to steal away the affections. Wealth could not master us. And all this would be the effect of believing with sincere faith in the honesty of one's own intentions. Whether in politics or business, one cannot afford to be neglectful of duty. But though that strong spirit and true belief and firm attitude which are evoked by true faith may be aroused by other means, yet intention must depend on religion. When a man offers to Heaven, to God, his purity of heart, his own uprightness, then first is born in him true and firm belief. If there is anything which deranges that firm belief then it is not true faith.

If one is living in faith, if one has a firm belief, there is nothing which can disorder the heart. We must rely on the power of religion to nourish this belief. It is the power of religion which lays the foundation of the ideas of the nation, and determines man's value as man. And here, I would say, it must be with the belief that everything in religion is divine, that we approach the propagation of religious faith. I am sure you are all engaged in your evangelistic work with this conception and belief in your hearts; but I believe it is a matter of tremendous importance in the government of our country since the results of such belief control the nation's faith.

I am not saying that any religion is good or bad—I think all religions are alike. If Confucius and Christ and Buddha were to meet and talk over their beliefs together, there would be no difference at all between them.

In the sphere of ethics there is no division between East and West, no difference between ancient and modern thought. It is one undeviating path from the past to the present; East and West find their respective view-points one. Therefore, I believe that the aim of all religious teachers is one.

I always feel that it is not right for one religion to push aside others, and I firmly believe in the importance of religion, and that it is something essential to the State and to Society. I have therefore the greatest admiration for all your efforts on behalf of Christianity which are productive of such splendid results in the spiritual life of

every land, and hope for your continued prosperity and devotion to your task.

RENTARO MIZUNO.

(iii) Impressions of the Annual Meeting

We who are located in the country towns and outposts of the Christian Movement came to the meeting with heavy hearts, for we had heard many rumours about the functions of the Council and its attitude toward the "Religions Bill" of the Government, during the 1926-27 session.

If this Council had been organized with more "faith" that all denominations can become *one* in Christ and had held the power of representing the views of all Protestant Christendom, both the Government and the Church could have been saved from all kinds of unfortunate experiences, in trying to do what is good and right for the people at large. The Council seems to be weak because certain large churches and Christian organizations, for their own special reasons, have not joined in with the rest of the denominations. There is no way at present to get a collective and united Christian opinion to place before the Government or the public. Even among those denominations already in the Council, there seems to be such strong prejudice that Christian Churches are not able to speak as *one*, or even in *harmony*, when it comes to the Christian's standing before the Government.

We had heard and read about Bishop Kogoro Uzaki's efforts at various committee meetings initiated by the Government, for the formulating of the Religions Law. We had waited to hear or read the official announcement of the Council on the critical subject of the Government's attitude in dealing with Christianity. At first the Council was seen standing back of Dr. Uzaki in seeking to understand the motive of such a law, governing "Religions" and thereby going along with the Department of Education. Toward the end of the agitation, however, the Council seemed to go over to the position of the so-called "strong-backboned" denomination, defying *in toto* the Government's effort to establish such a law; claiming that it would be both injurious and foolish.

As Bishop Uzaki had served the Council for two years as chairman of its Executive Committee, although he had later resigned from that post, his words in the mind of the Government were thought to

have some connection with the National Christian Council of Japan. But some of the denominations objected to his position as official representative of the Council.

As I said before, we came to the meeting with anxious hearts because we heard that the Methodists and Presbyterians might walk out of the Council on account of the above problem.

The meeting was held at Hongo Church, Tokyo, on October 18th and 19th, and, much to our relief, everything turned out happily in good Christian fellowship without unforeseen incidents.

There were heated discussions on the function of the Council. What is the object of such a Council? What is the real business of the Executive Committee of the Council? Who gave the Council such a high position as to pose as the voice of united Christians in Japan? Isn't the real work of the Council, to act as a servant, yes, an obedient servant, of the denominations? What shall we think of the Christian organizations already joined in the Council, if such organizations' members were not all Christians? Can such so-called Christian organizations be counted as eligible to be united in this Council? Where do organizations like YMCA, YWCA and WCTU, whose members are not all professed Christians, stand with the rest of the "hard-boiled" denominations? Can the delegates who go to Jerusalem for the World's Conference rightly represent the Churches in Japan? All these questions were raised and some of them were answered with strong conviction. But no conclusion could be reached. To the writer, it sounded as if some of the "zealots" among the delegates did not like to see a headquarters of Protestantism established. Isn't it all right to think that every year we should ask that the chairman of the Executive Committee be counted as the representative of all denominations and organizations in the Council? If necessary, we could change the personnel of that chair by rotation. If the Government wishes to award a special decoration to the chairman, let them do it. We should like to see Christians able to stand public contacts without becoming corrupted or compromised. Sooner or later, we shall see a Christian Government in Japan; why not have enough courage to test the real strength of Christians in the polluted affairs of the *Nation!*

The Minister of Education came and we were all glad to see him. At this point let me quote what another delegate said about his message:—

"One of the outstanding features of the first day was the address of Hon. R. Mizuno, Minister of Education. This was notable

for two features: first his position on the proposed Religions Bill of last year was practically the reverse of that of his predecessor, who spoke in the meeting of 1926. He does not believe such legislation necessary. Second, he gave a long dissertation on the need of religion for the moral good of the nation, in the course of which he quoted Bismarck's famous statement that he feared no one but God, and said that he believed we should go further and be so sure of our convictions and morals that we should not even fear God. Our chairman, the venerable Dr. Ibuka, took occasion in his response to agree with the Minister of Education to the extent of calling attention to Christianity's great commandment setting forth love toward God, rather than fear; but pointed out the need of a type of 'fear' or reverence toward God which results from a sense of personal humility and serves to check moral laxity in personal and public life. It was a very good evangelistic sermonette, which ought to have given the political guest something to think about."

The Council closed without getting to a definite programme to pull together more effectively as one body in Christ. The general budget for 1928 was cut down to a smaller amount, because there was not enough spirit of cooperation among the denominations to hold up the Council as representative of Protestant Christendom. Some of us came back from the meeting disappointed because we could not see there the Lord's Great Family, exhibiting a big brotherhood, with the earthly fatherhood played by the National Council.

Meetings of this kind should not be the place to hear discussions of doctrinal differences and problems of church government, but the place where all present forget their differences and become like "little children," living together as true Christians with denominational distinction forgotten, striving by fellowship to save Japan from the divisions and hatreds of Western church history. One Baptism, One Christ and One God should be the object of such a gathering; ideally that one church should be a "League of *Christians*" and not a "League of Christian *Denominations*."

All destructive criticism and efforts to injure the existing Council should be checked, at any rate. We want to see more money raised and spent for the united efforts of the Christians of Japan.

Finally, I found a rather unnecessary source of disappointment, and also sign of low spiritual vitality, in the fact that the majority of the delegates, Japanese and foreigners alike, were late in arriving at every session. No devotional period could begin on time or with the presence of even a quarter of the delegates.

Even making liberal allowance for the transportation difficulties in Tokyo, it seems discouraging that so few of those who came from the ends of the Empire on purpose to attend these meetings were earnest enough about the fellowship of worship to get to the gatherings on time.

E. V. YOSHIDA.

DEPARTMENTAL NOTES.

National Christian Council Notes.

WILLIAM AXLING.

The Jerusalem Meeting of the International Missionary Council.

The delegation from Japan to Jerusalem has been finally selected as follows: Rev. W. Axling (Baptist), Rev. C. W. Iglehart (Methodist), Rev. M. Kozaki (Congregationalist), Mrs. O. Kuboshiro (Congregationalist), Rev. A. K. Reischauer (Presbyterian), Professor S. Tsuru (Presbyterian), Bishop K. Uzaki (Methodist) and Rev. S. Yanagihara (Anglican).

For more than a year the staff of the Council and the delegation to the Jerusalem gathering have been engaged in survey work covering the seven major questions which will be considered at Jerusalem.

Group thinking on these subjects has been done by Japanese Christian leaders in all of the large cities of the Empire.

The findings of the Federation of Christian Missions were placed at the disposal of the Council and were carefully studied. Thirteen hundred individuals have been given a chance to give their reactions. A large number took advantage of this opportunity and sent in full replies. The opinions of specialists have been secured.

The delegation to Jerusalem has repeatedly met to analyze the material which has come in from these various sources and to do group thinking on the questions involved.

Each member of the delegation was early made responsible for and delegated to carry on special study and investigation regarding one subject. He was also made responsible for the drawing up of the findings regarding that subject in the light of all the material which has come in, the delegation's group thinking, and his own study.

Finally these findings were studied, revised, and passed upon by the delegation as a group in an all-day conference. The findings can therefore be said to represent a cross section of the thought and convictions of the Christian forces of Japan in as far as it is possible to secure such a consensus of opinion.

These findings will be published in pamphlet form for distribution in Japan and at Jerusalem. They will also be published in full in the 1928 issue of "The Christian Movement in Japan and Formosa."

SOME CHALLENGING STATEMENTS IN THE FINDINGS.

"Therefore first of all Evangelism which is out of touch with the national life is futile. It is necessary to become to the Jews a Jew, to the Romans a Roman, to the Greeks a Greek and inculcate the principles of religion by appealing to the historic ideals and strong characteristics of a people."

"Christianity is a living world religion which takes to itself the strong features of other religions. In it there is no place for an exclusive attitude.

"Other religions are path breakers. Oriental thought should be looked upon as a sort of Old Testament, appearing previous to Christianity, awakening the religious spirit, preparing the soul and making it easy to accept the Christian faith."

"There is a possibility of co-operation with other religions in the field of public morals. For instance reform, abolition of prostitution, temperance, world peace, the question of racial equality, the emancipation of womanhood, labour, industrialism and other social and humanizing movements."

"Regardless of the question whether support is provided from abroad or not the Japanese church aspires to take the responsibility for the evangelization and Christianization of the nation on the basis of self-government."

"At the proper time and through proper methods, the Japanese church intends to realize church union and sweep away division, a stumbling block to the people at large."

"The mission organization through its material resources and its man-power can make its contribution most efficiently through co-operation with the Japanese church.

"In order to realize the ideals outlined above and to create a more intimate relationship between the younger and older churches it is most desirable:

"1. That the missionary be sent as a result of direct negotiations between his Mission Board and the younger church on the mission field.

"2. That he should definitely join the indigenous church.

"3. That he should work under its direction."

"Christian Schools in comparison with Government schools show a marked strength in their flexibility of method, power of initiative, and ideals of character-building: in providing direct Christian teaching and daily worship, too, they have a distinctive quality. But in point of numbers, in equipment, in ability of teachers, and in quality of student material they are clearly handicapped.

"Inadequate plants, overcrowding, and poor teaching can and should be remedied by larger financial resources, but if these come as increased mission subsidies for current expense they only serve to strengthen the general impression that the Christian school is an alien institution under foreign initiative, and insufficiently rooted in Japanese society. It is therefore necessary to build up adequate endowments for the permanent and independent maintenance of all schools."

"In the light of the fact that our own Japanese politics and diplomacy are constantly focused along the lines of a Japanese-British-American alliance *versus* a Japanese-Russian-Chinese-German entente,

it is evident that international relations are not necessarily based on racial relations."

"In many cases the cause of racial tension and friction are due to the historic, traditional, cultural, political and economic relations of the respective races.

"But the most immediate cause of tension and friction between races grows out of war and invasion, creating a relationship of conqueror and the conquered."

"Therefore if we desire to eradicate the sense of racial superiority and the sources of friction between races we must strive by all means to destroy war. Because of what has been stated we consider that war and the sense of racial superiority affects racial relations far more directly and disastrously than cultural and economic relations."

"In this connection, however, it is necessary to pay serious attention to an erroneous conception regarding racial equality. Racial equality means that men as personalities should have equal opportunities. It does not mean that there should be no actual differentiation between individuals and between races."

"The present national programme of industrialization has switched the emphasis from the farm to the factory, but the farmer is still a potent factor. Japan has almost 30,000,000 farmers. They constitute 48 per cent. of the population and produce 52.3 per cent. of the nation's annual productive wealth."

"The agrarian movement in Japan has gotten under way faster than in other nations in its sweep, its strength, and its bitterness. There were 85 tenants' riots and disputes with landlords in 1917. In 1925 these had jumped to 2,206, involving 101,393 tenants and 23,930 landlords. This indicates a growing social awakening among the poor in the farming communities, but 80 per cent. of these were disputes over the question of rent. The average rental paid by the tenant to the owner is 60 per cent. of the crop."

"The farmers are not sharing in the benefits of the modern material and spiritual advance. Culture in Japan is city-centred. Physicians, hospitals, nurses, dentists, etc. are not available for the farmer. Even in such a progressive area as Osaka Prefecture there are 77 villages without a physician. Infant mortality is greater on the farms than in the cities."

"The past policy of concentrating the Christian forces and effort in the cities and towns seems to be justified by the results. Denominations which have majored in rural work have not been signally successful in creating a strongly led self-supporting indigenous church."

"The present agrarian awakening challenges the church to advance into the rural areas. This awakening is over-emphasizing the material aspect of life and it must be given an idealistic and spiritual turn. This is Christianity's opportunity. If we fail to capture the farmers' mind and heart for Christ now, we will let slip a golden opportunity, and fail them in their hour of greatest need."

"During the past fifty years the important problems which have confronted the Japanese Church have been evangelization and self-support. In these two realms the Church has realized a fair degree of success but it cannot be said that she is as yet a sufficient force in the nation's work-a-day world.

"Furthermore, the tendency of the Japanese Church during the past fifty years has been to emphasize evangelism and the salvation of the individual. As a result it has unfortunately not come into close touch with social thought and social and industrial problems."

"The church's first duty today is really to understand social problems. That means that the church must awaken to a greater sense of social responsibility.

"In the next place, indirectly though it may be, the Church should from the moral and human point of view to the utmost render vigorous judgment regarding industrial problems and at the same time give guidance and set up objectives."

"When Protestantism was introduced in 1859 it not only found the field unoccupied but was compelled to begin its work handicapped by intense prejudice and misunderstanding handed down from the past.

"After the passing of sixty-nine years since its first inception in modern Japan Christianity, as is indicated in the table of statistics, is still numerically weak and Japan may still in many respects be considered an unoccupied land."

"Although geographically Christianity is centred in the cities and larger towns, still there remain 428 towns with a population of over 5,000 people each without a church or preaching place of any denomination. All told Japan has 857 towns with a population of over 5,000 each. Thus only half of them are occupied."

Change in Staff:

Mr. K. Miyazaki, who has served as General Secretary of the Council since its first organization, has resigned. Mr. Miyazaki's work as secretary covered a most difficult period in the Council's existence. There was no beaten path to follow. Everything was in the pioneer stage. Plans and policies had to be initiated and an entirely new trail blazed.

Representing as it does a great variety of organizations, it has not been easy for the Council to satisfy every shade of opinion and steer

clear of criticism. In its endeavour to find its bearings the Council has made mistakes. Man-manned organizations are full of flaws.

Mr. Miyazaki poured his best brain and his whole soul into the work of the Council. He gave his best and did it without stint. Those of us who worked with him will greatly miss his genial personality.

The New Secretary:

The Executive Committee has extended a unanimous call to Rev. A. Ebizawa, pastor of one of the leading Congregational Churches of Kyoto, to become Japanese Secretary.

Mr. Ebizawa is eminently fitted for the work to which he has been called. He has a fine record back of him as a pastor and has been prominently connected with many of the far-flung activities of the denomination to which he belongs.

He brings to this work a winning personality, a rich and varied experience, fluency as a public speaker both in Japanese and in English and a passionate interest in the work of the Council. He expects to begin his work as Secretary January 1st, 1928.

The Federation of Christian Missions

G. C. Converse.

The Executive of the Federation has been busy during the fall with a number of important items of business. Immediately following the close of the Annual Meeting in Karuizawa, the new Executive met and fixed the date for the next Annual Meeting at Karuizawa, July 29th to August 1st. At the same time a Programme Committee was appointed consisting of Dr. G. M. Rowland, chairman, Miss Jost and Mr. Converse.

The Programme Committee held several meetings and were busily engaged in forming a programme around the general subject suggested by the chairman, Mr. Mann; "The Christian Message and Living Religious Experiences of Non-Christians in Japan." In the midst of these preparations both the Programme Committee and the Executive received with great regret the resignation of Dr. Rowland from both committees, made necessary by the advice of his physician. In view of his original interest in the programme subject, Mr. Mann was asked to take the place of Dr. Rowland and the Programme Committee continued its preparations.

On October 18th the National Christian Council held its Annual Meeting in Tokyo, at which time both the chairman and secretary of the Federation attended. The chairman, Mr. Mann, brought the greetings of the Federation. During the Council meeting, the question came up of receiving the reports from the Jerusalem Conference. As that conference is to be held in April, it seemed wise to many to have rather a large meeting to receive those reports early in the summer rather than wait for the usual Annual Meeting of the National Christian Council in October. The chairman, Mr. Mann, after briefly consulting the secretary of the Federation, took the responsibility of suggesting that the Annual Meeting of the Federation of Missions should be combined with this meeting of the National Christian Council. The matter was left to the Executive Committees of the National Christian Council and the Federation of Christian Missions.

At its meeting, next day, the Executive of the Federation, in consultation with secretaries of the National Christian Council, Messrs. Miyazaki and Axling, discussed at some length the possibility of such a joint meeting. As a result of the discussion, the Executive made the following proposals to the National Christian Council:

I. It is suggested by the Federation that we hold such a joint conference at Karuizawa in mid July, say July 8th to 15th. The date of the usual Federation meeting would be thus pushed forward a couple of weeks in order to better meet the desires of the Japanese group, and also to give more room in homes and hotels for the delegates

II. If Karuizawa at that date is not feasible, we suggest a joint meeting at some such place as Gotemba, in early July.

III. If neither of these places seems feasible, the conference might be held in Tokyo or some other large city in June or early July. The Executive of the Federation, however, feel that it would be a great mistake to attempt to hold the joint conference in a large city with all of its distractions and lack of close fellowship.

These suggestions were presented by Dr. Axling to the Executive of the National Christian Council which met on October 30th. At that time, the National Christian Council Executive, after some discussion, appointed a committee of five to go into the matter and report at the next meeting At the meeting of the Executive Committee of the Council on Nov. 30th, the Committee of Five were unable to make a report and asked for more time. The matter has therefore not yet come before the Executive of the Council for action.

In the meantime the Programme Committee of the Federation is marking time until some decision can be reached in regard to this joint conference. The Executive of the Federation has expressed a desire to do anything in its power to promote such a cooperative undertaking since they feel that in this way Jerusalem Conference Reports can be heard and discussed by a much larger group. There will, however, be a great many details to work out, should the National Christian Council decide on such cooperation.

The Editor of the Japan Missions Year Book and Mr. T. A. Young have been appointed a committee to cooperate with the National Christian Council in the provision of statistics of Christian work in Japan. Nearly everyone who has attempted to obtain statistics of such work has found it an almost hopeless task, because of the many different systems of recording. It is hoped that a joint committee may work out a plan which the various denominations will be willing to adopt in reporting for the year books both of the Council and the Federation. The National Christian Council is also cooperating with the Editor of the Missions Year Book in the publication of the reports of its delegates to the Jerusalem Conference, which reports will be printed in the next issue of Missions Year Book due off the press in the spring. These reports cover a variety of subjects and should be most useful.

Sunday School Notes.

H. E. Coleman.

Japan is going to be well represented at the 10th World's Sunday School Convention to be held in Los Angeles, July 11-18, 1928.

We are expecting to have three hundred Japanese delegates, and of these two hundred have already made their applications, and paid their deposit of ¥10. This big crowd of delegates will sail on the Tenyo Maru, June 21st. Word has just been received that the Government has granted permission for the steamer to go to Los Angeles port, after four days in San Francisco harbour, in order to accommodate our delegates, together with those who will come from Korea and China. We are expecting sixty or more delegates from Korea, and from twenty-five to fifty from China, to join us on this same steamer. We have also invited the Filipino delegates to join us, and are hoping that they can.

Arrangements for the steamer to continue to Los Angeles port will be a great convenience for our delegates, because they can do their sight-seeing for four days in San Francisco and vicinity, while living on the steamer at night. It is fortunate, too, that the party is due to arrive at Los Angeles the morning of the day the Convention is to open.

Three tours have already been planned for our delegates. Of the different tours that have already been planned, about two hundred will take the short tour only. This will visit Yosemite Park, and the principal cities of California, Oregon and Washington, on the way to Seattle. One hundred will divide into two parties, to visit the principal cities of the United States, going as far as New York and Boston, and returning by way of Montreal and Western Canada.

I am leaving on the 22nd of December in order to return by way of Seattle and to visit the principal cities on the coast to make arrangements for the reception of our delegates. We believe that this is a wonderful opportunity to improve the friendly relations between our two countries. We have been assured of the co-operation of the Federal Council of Churches and of the National Council of Religious Education in planning for the entertainment of our delegates. Mr. Frank Miller, the proprietor of the famous "Mission Inn" has offered to entertain the delegates, and we shall probably devote the day following the Convention to visiting Riverside. This will be one of the many fine treats that our delegates will doubtless enjoy.

One interesting feature of the Convention programme will be the reports from the many countries where our work is being carried on. There will be a session on Sunday afternoon when representative business men from many countries will give short addresses. The afternoon sessions will be devoted to a number of conferences definitely considered to promote Christian world fellowship. Our Association is in this way facing

the opportunity and responsibility for definite education in the line of promoting international goodwill.

The programme also provides a World's Congress of Youth, and all nations are invited to send delegates (ages 16—21) to the Convention, together with their leaders.

We shall be glad if missionaries who are returning to or from their furlough can attend the Convention as delegates. A number of applications have already been received. Those who wish to attend are requested to apply to the National Sunday School Association. In my absence Mr. P. S. Mayer will co-operate with our general secretary, Mr. Kitoku, in making plans for our delegates.

Recent developments in Public Opinion:

Mr. Kitoku, our general secretary, made a trip to the Hokuriku district before last summer, and another trip since to Okayama, Hiroshima, Matsuyama, Kurashiki, Yamaguchi, and other places in that neighbourhood. I myself made a one-week's trip to a number of cities in Kyushu. We found on these trips that there was a very favourable attitude now being taken towards Sunday School work by teachers in the Primary Schools. In fact it is very encouraging that the need of religious education is being much more widely appreciated than ever before. In the above five cities Mr. Kitoku addressed meetings of Primary School teachers, and found them very much interested in discussing ways and means for co-operating with us for the fuller education of children. He found a number of Primary School teachers who had been visiting Sunday schools to observe for themselves the work that was being done. This is the most favourable attitude that has ever been shown on the part of school teachers, and it is very encouraging.

The Sunday School Building:

On account of the reconstruction plans of the city, it has been necessary for us to move to a lot just a few yards south of the one we have been occupying in Nishikicho, Kanda, just opposite the city Y. M. C. A. We will still have about 880 sq. yards in our lot. Our former building plans are being revised, and our directors are hoping to make some kind of final arrangements so that building operations may be begun in the late spring of 1928. The Japanese hope to be able to get together enough money to build one-half or two-thirds of the building.

Mr. Kitoku hopes to go to America in March of next year, to assist our World's Sunday School Association in raising America's share in this building enterprise. The Japanese have been very keen on getting started on this Sunday School Building for which they have been working for so long. It seems that such earnest efforts and such faith in the work should be rewarded by America's coming forward and securing her share. It is the first time in the history of the Sunday school work that such a large sum of money, namely ¥150,000, has been raised outside of America and England for this purpose. Anything that missionaries or other friends of Sunday school work can do to help us in bringing about the completion of this splendid plan will be greatly appreciated. At least we solicit the prayers of the readers of The Japan Christian Quarterly for the success of the World's Convention next year as well as these large plans of our National Sunday School Association.

Temperance and Purity Notes.

E. C. Hennigar.

The annual natural increase of population last year in Japan touched the million point. This has raised in very pointed fashion the question of national food supply. The Government has appointed a strong Commission to study the problem. At a recent meeting of this Commission Mr. Nagao Hampei, President of the National Temperance League, appeared and in the name of the League made the suggestion that the use of rice for the making of *saké* be prohibited. It is a significant fact that the amount of rice used in this way corresponds roughly, year by year, to the amount which has to be imported.

The increase in the use of beer in Japan is very striking, mounting from 345,142 *koku* in Taisho III to 874,573 *koku* in Taisho XIII.

Great preparations are being made for the Ninth Annual Meeting of the Temperance League to be held in the Nihon Seinenkwan, Tokyo, February 7-10.

Due to the persistent efforts of certain Christian workers, branches of the National Purity Society (Kakuseikwai) have been organized with good membership in Sapporo and Shizuoka. They are preparing for an active campaign for the abolition of the licensed brothel system.

Branches of the Abolition-of-Prostitution League (Haisho Domei) have been formed in Nagano, Saitama and Fukui prefectures. These associations have been active this autumn, in each case presenting petitions to the prefectural authorities asking for the abolition of the system in their prefectures. Saitama had 2,000 names on their petition, Fukui 3,000 and Nagano 35,400. Toyama also had a petition with over 2,000 names. The Kofu Purity Society (Kakusei Kwai) also sponsored a petition to the prefectural authorities of Yamanashi Ken.

The petition from Nagano is the fifth annual petition to be presented from that prefecture. The numbers have steadily risen year by year from 1,500 to 6,000, to 11,000, to 22,000, to 35,439. This year it was most encouraging to find many outside Christian circles working enthusiastically for the cause. As in other years, however, the heavy end of the work was borne by the Christian workers. One pastor sent in over 2,000 signatures, and three or four others from 800 to 1,000. Public opinion is getting thoroughly aroused. Local politics again hindered the introduction of an Abolition Bill in the Prefectural Assembly, but all workers are determined to carry on to a victorious conclusion.

Prostitution Abolition Day, Oct. 17, was observed more widely than ever all over Japan. In Tokyo such outstanding leaders as Dr. I. Abe, Professor Takashima Beiho and Mrs. Kubushiro headed the groups working on busy street corners. Utako Hayashi headed the forces in Osaka. In Tokyo alone over 13,000 signatures were secured. Two girls formerly in licensed quarters were among the most earnest workers that day. Thousands of hand-bills were distributed. Altogether Haisho Day has proved a most potent means of propaganda. Large notices with many photographs of the activities of that day appeared in the press.

On October 21st and 22nd a successful Conference for the same purpose was held in Okayama city. Dr. Abe and Mr. Aburatani were the principal speakers. An active campaign is being carried on in regard to the moving of the licensed quarters in that city. City improvements make the moving of the present quarters imperative. It is said that all the surrounding villages have refused to allow them to be moved to within their precincts.

In October a notable meeting was held in the Union Buddhist Hall, Hongo Sanchome, dealing with the wider aspects of sexual virtue. The speakers were Judge Hideo Yokota, until recently Chief Justice of the Supreme Court of Japan, and Baron Hozumi, Professor of the Imperial University. Judge Yokota last spring in an outstanding verdict, so far as Japanese legal records go, laid the responsibility of a life of virtue on the husband as well as on the wife. It is said that His Majesty the Emperor has evinced great interest in this verdict, having asked Judge Yokota for some account of the case on the occasion of the Imperial banquet to certain high officials and civil servants. The full text of Judge Yokota's address in which he gives his reasons for the verdict and that of Professor Hozumi in which he backs up the verdict from his knowledge of world-wide law will be found in the November number of the Kakusei Magazine.

On Nov. 3rd at Komoro was held the third annual meeting of the Nagano Ken Temperance League. Over one hundred members representing fifteen societies were in attendance. There are over sixty active temperance societies in this Province. A great deal of temperance educational work is being done.

Christian Literature Society Notes.

Amy C. Bosanquet.

With the New Year we hope to republish two or three old favourites, which have not been seen since the earthquake. One is "The Christian's Secret of a Happy Life," by Mrs. Pearsall Smith, translated for the Kyobunkwan by the Rev. H. Yamaga, a book which used to have a great circulation. It has been specially asked for and will soon reappear in more modern, more simple language than before, but in a beautiful style. We know of no other book which teaches the daily life of happy trust so well.

Another book to be reprinted soon is "A Mother's Guide," on the care of young children, by Mrs. Miles, a missionary who had been a children's hospital nurse before she came to Japan, had brought up two babies in this country, and wrote this little book to answer the questions of Japanese mothers whom she knew. It was translated by a Japanese mother, Mrs. Koizumi, and a kindergarten teacher, Miss Minamioka, and was read and approved by a doctor before publication. A contribution towards its republication has been offered.

The late Rev. Yasuo Inokuchi's "Jūjika no Onchō," a volume of sermons which his friends in Korea and over here are awaiting eagerly, will be out soon. These addresses should be a help to many others, who did not know the writer personally.

It has been suggested that it might be possible to print very cheaply in large quantities, for free distribution, especially in the provinces, little four-page leaflets which would (1) advertise some of the best Christian books, giving extracts from them, and advising the reader where they can be obtained; (2) act as real Gospel messages, the extracts being followed up with some words of explanation and application and an invitation to attend Church; (3) be useful for making known local Church services, special missions, etc., since there would be a space for the stamp of the Missionary or Church using the leaflet, or for special notices to be added. The Rev. J. S. Kennard has already been experimenting along this line and finds that there is a great demand for such leaflets. The C. L. S. proposes to issue a series at Ten Yen per 10,000 copies for general distribution. The first one, containing the Parable of the Prodigal Son, with a good clear woodcut from Hurlbut's "Story of the Bible," one of the Society's most beautiful publications, can be obtained from the Kyōbunkwan. Other cheaper publications will be advertised in later leaflets. It is hoped that this plan will do much to make good Christian literature known in the country and will be a valuable help in evangelistic work, to some extent meeting the demand for a supply of cheap tracts.

Book Reviews.

CHINESE RELIGIOUS IDEAS—A CHRISTIAN VALUATION. P. J. Maclagan, Ph. D. Published by the Student Christian Movement. Price 6/-.

There have been of late several books which criticize the religious thought of China (and of Japan also) from the standpoint of the Christian faith, which are of really good quality. A further example of this is to be found in the book before us.

In considering the value of a book of this kind, which is both apologetic and evangelistic, the first question that one asks is, What understanding does it show of the rival faiths which it purports to examine? It may seem very commonplace to say that in discussing Chinese and Japanese thought, it is necessary first to study Confucian morality and Taoism, but it is the treatment of these subjects which gives evidence of the reliance that may be placed on the book. Again, in the glimpses we get of uncommon knowledge in the all too common study of Chu Hsi, who represents present-day Chinese thought, and Wang Yang, his protestant opponent, we see something of the ability of the author. Or again, take the rival schools of thought associated with the North and South, which have become the very warp and woof of the agelong civilization of China, though they cannot be separated now, yet a closer study reveals marked distinctions. On this subject the writer says, "In this religious world one Being is preeminent under two names, Shang-ti (上帝) and Thien (天). That the Being is one though the names are two is clear enough from various indications. The decree which governs human affairs is referred to indifferently as Thien and Shan-ti," (p. 18). This is a point which requires special caution. It is only by distinguishing between faith in Thien, and faith in Shang-ti that Chinese religious thought can be understood. In other words it is a religion which expresses itself through the two faiths of Northern Confucianism and Southern Taoism.

But "we cannot so far shut our eyes to the evolution of religion as to be content now either with what Giles too generously calls 'the unitarian worship' of Heaven with Confucius as its prophet. When the sun has risen the stars pale their ineffectual fires" on the other hand is much to the point.

In criticizing Confucian morality the author says, "The Confucian teaching gives us a moral teleology for the world, which implies its moral constitution. It affirms the moral community of man and nature, and the dependence of nature on man...In all this it presents the Christian apologist with some of those implicates which underlie the Christian doctrine of the Incarnation," (p. 17). Or again, in giving his impressions of Taoism the author writes, "Both Taoist faith and Taoist morals can thus be baptized into Christianity, but for all that the radical differ-

ence between Taoism and Christianity remains...there is a world of difference between the characterless spontaneity to which the Taoist would reduce his personal life, and the inexhaustible riches of the Spirit by whom to be indwelt is the Christian's ideal," (p. 76.) This quotation well illustrates the serious way in which the author has undertaken his task.

If we consider the history of Confucianism in China, it is but natural to speak of the Chu Hsi school of thought, and the Wang Yang school, but in the study of the history of religion it is better to examine the progress of morality in Taoism. This is all the more necessary because there are very few books on the study of Taoism as a religion. But if on the other hand it is a study of the history of religious thought it is not unreasonable to expect to find reference to the two schools mentioned above. This is all the more necessary in the discussion of such a subject as "Idolatry and Ancestor Worship" in Chapter VI, where an explanation is given of the meaning of Kuan-ti, the god of war.

No mention is made in the list of contents of Chinese Buddhism, but the author so far from forgetting about it refers to it in some way or other, often indirectly, in almost every chapter. For this he deserves the fullest praise. It is as impossible to treat Chinese thought without due regard to Indian (i.e. Buddhist) thought as it is to "find a fish on the top of a tree." In fact, if we want to discuss the religious thought of India, China and Japan, it is best to put them together and to consider Eastern religious thought.

The author of this book has very convincing views on this point. It is clear from many references that he has not overlooked the after-results of the coming of Buddhism to China and Japan. But such a thing is only possible in a work of a truly scholarly kind. "Putting these and other topics aside, there remained as specially pertinent the still too vast subject of her religious development; what forms of religion seem to have been native to her, and what have been her reactions to the religions that have come to her from outside, Buddhism, Mahometanism, and Christianity in its Nestorian, Roman Catholic and Protestant forms, as these religions successively reached her," (p. 12). Or again, when he refers to present-day religious conditions in China he says, "The various unorthodox theories of human nature are not uninteresting and show how Chinese thought has attempted to explain the fact of human failure. Modern Confucian thought, Neo-Buddhism, and the modern syncretistic movement—amalgams of five or six religions—Confucianism, Buddhism, Taoism, Christianity, Mahometanism, and Judaism—are also not undeserving of study," (p. 203).

It is not difficult to imagine how the utter confusion of Chinese religious thought, i.e. of Eastern religious thought all the way down to the present day, presents a serious obstacle to the Christian Gospel. It is all the more necessary to set forth the Christian conception with the utmost clearness and to show the relation of thought to religious faith. The 7th and 8th chapters have this mainly in view. "In Christianity it is the centrality of the idea of God which determines everything...In

Buddhism the thought is rather of the self as suffering...In Christianity Salvation is objective, the adjustment of moral relations with God. In Buddhism it is subjective, the elimination of what is painful feeling," (p. 189). "Can they be united?...If not on the Buddhist ground that all is vanity, then can inward peace and outward beneficence be united on the Christian ground that God is love? We answer this question by another, Have they not been so united in Jesus Christ?" (p. 202).

The writer, who is Mission Secretary to the Presbyterian Church of England Mission and was formerly a missionary in Swatow, says in conclusion, "But what is essential? We get no help from such a statement as this, 'We must never forget that Christianity is an oriental religion. Any elements in it not oriental are not essential to it.' It would be true to say that any elements in it that are oriental cannot be essential to a universal religion." (p. 237).

GYOICHI IIDA.

THE BHITISH CONNECTION WITH INDIA, by K. T. Paul. 224 pages. Price 5/-. Published by the Student Christian Movement.

This book is written in very excellent English and is full of sympathy toward those on both sides of India's great problems. It shows an earnest desire to arrive at a fundamental solution. I could not help but admire the wealth of knowledge which he brings to his great task and his clearness in expressing his views.

The book, as the writer says, gives his own personal views rather than the attitude of any of the organizations with which he happens to be officially connected in India or elsewhere.

"The Present Situation in India," as he says with reference to the dominant fact of British connection, "is apparently all laid open before the casual observer. There is much public activity and there is much talk about it. *But our task is not to chronicle but to interpret.*"

He tries to interpret or describe very faithfully and minutely the real aspects of the British connection with India, historically and socially and to make clear to his readers the main underlying problems and their fundamental causes. For example he deals with, "What does India want and what does Britain want" from the economical, administrative, educational and spiritual standpoints; he also gives much valuable information in the Appendix on (a) the Economic Connection, (b) Hindu Culture, (c) the Punjab Tragedy, (d) the Reciprocity Resolution.

The last two chapters of the book "To-day" and "To-morrow" call for special mention. In "To-day" he sketches the present situation in India in regard to some important matters such as (1) The Reforms, (2) Rural Reconstruction, (3) The Silent Social Revolution, (4) Inter-commercial Conflict, (5) The Economic Readjustment.

In the last chapter entitled "To-morrow" he puts much emphasis on the need of British connection with India both in the past and to-day, and he says "India desires the continuance of the political connection of

India with Britain." He has enough faith in the British nation and his own to expect steady progress towards a synthesis which will be honourable to both sides.

He says that political readjustment is of the most urgent importance, for the obvious reason that, taking human nature as it is to-day, the right adjustment on many other lines cannot be facilitated unless the political relationship is made right. Moreover, the political relationship of "subjection" to a foreign nation is more glaring and therefore galling to human sensibility than such things as economic dependence or cultural extension of the Empire, but, whatever may have been the nature in the political aspects of the connection but no thoughtful Indian forgets that the readjustment must cover the entire field of life.

The difficulties to be overcome are indeed very great and challenge our practical attention. Even some British writers have spoken of British connection as an accident. The aim of the East India Company was frankly trade and profit. The aim of some British administrators was the extension of the Empire, but, whatever may have been the natur in the past, thanks to the Pax Britannica, thanks to all the arts of peace whose full development Britain has facilitated, India is now in full consciousness of her national being; and, he adds

(1) India wants to perfect her nationhood.

(2) India wants an international position.

(3) Nations like India and China desire a better world. "They want just to live, to serve and be served." No one can forecast what a heavy cost China will have to incur before she settles down to a safe career. India has apparently been saved from a similar tragedy by the strong arm of Britain.

This book is admirable in setting forth the more or less idealistic views held by cultured and advanced Indians. No matter what the causes or motives of British connection with India, Britain is deeply rooted in India; Britain has greatly flourished on the fertile soil of India. The inter-relations of both are indeed immense. But the writer seems to ignore the fact that India so long as caste prejudice and superstitions prevail is far from the stage where she can perfect her nationhood and her international position. On the other hand it is difficult to teach Indians the noble doctrine of service, so long as British people maintain their disdainful attitude to the Indians, treating them as inferior in all respects and looking down upon them. As long as this attitude continues, there is not much hope of adjusting India to British connection. I don't know which side is to be blamed, British or Indians, but the fact is that with few exceptions, Indians and half-caste Indians are still looked down upon and are not treated equally. They are taught to depend upon the British but not how to act for themselves.

To-day the British are the ruling class in India and life is so easy for them that they come to indulge their power; especially those who have lived for years in India find it all too easy to lose the sense of human

sympathy toward the Indians and indulge in extravagance, wine and women. They lose the higher and nobler ideals in their lives.

What we need most in India is not revolution or independence but personalities which will recognize the needs of the people as human beings and devote their lives for the betterment of the Indian people and the breaking down of their superstitions and prejudices.

I regard this book as very valuable in arousing the interest of thoughtful people in the relation between the people of India and the people of Britain.

HANZO OKAWARA.

THE NEW JAPANESE WOMANHOOD, by Allen K. Faust, Ph. D. George H. Doran Co., Publishers. 1926. $1.50.

In a very readable open-type book of 160 pages, the president of Miyagi College for Women, Sendai, has given to the English-speaking public a many-sided view of the Japanese woman of today, with a sketch of forces past and present that have moulded her. One cannot but feel grateful for the concise presentation of facts and statistics illustrating the rapid changes that have come in the outer and the inner life of women in Japan in the last fifty years. The chapter on "Education" shows the amazing speed with which universal education has raised up a literate womanhood; that on "Woman's New Rôle outside the Home" points out how modern industry has swept the women and girls by the hundred thousands out of the protection of domestic life into the maelstrom of money-getting competition; the chapter on woman's relation to the fine arts includes glimpses of her in literature, music, art, the stage, the movie screen, and the dance of the professional entertainer. The author says: "The sphere of the fine arts in Japan is more nearly equally open to men and women than is the case in many other fields of human endeavour." It is hard to pick out special chapters, but I think that those on "Woman and Japanese Law" and "Woman and Politics" will meet a special interest on the part of American readers.

One feels glad, too, that Dr. Faust has not limited himself to the past of the Japanese woman, but has given us something of his own optimistic and constructive thinking about her future. He believes in the possibilities and promise of the Japanese woman and her power of adaptation to changing times He makes a special contribution in his interpretation of the influence of some modern things on woman's life—e.g., movies and pianos. Of American movies, he says: "Probably nothing else that takes place in Japan gives so much of an impetus to the breaking down of the traditional idea of womanhood as the moving pictures shown all over the Empire. In every film the heroine is the main part of the show. She is honoured and loved and fought for to such an extent that the youths of Japan cannot help changing their ideas about such things, either for good or for evil. At any rate, great confusion is being caused in Japan by this new intruder, the foreign movie." Of western music, he prophesies:

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"In the extraordinary love for the world's best music, which is almost universally evidenced by young Japan, is contained a dormant force which may become the death-blow to the geisha. In this musical war, the leaders pin their faith mostly on the piano and the human voice. It is the hope of these optimists to seize on the present unusual demand for the classical music of the Occident and make it count for a new social order in Japan."

In a book that covers so large a field of fact and opinion it is possible to find an occasional sentence to quarrel with. One such I find as follows: "Excepting the Higher Normal Schools at Tokyo and at Nara there is as yet no way open to young women to continue their education above the high school in government institutions." I interpret the intended meaning to be that there is no government channel for a woman to and through a university; but it hardly gives the credit due the government for its junior colleges,—the considerable number of "higher departments" above the high school course, and of higher "special" schools for women (joshi semmon gakko) that have sprung up in the last few years, supported by public funds. In these lines there has been notable progress in the barely two years since the book was written,—which fact partly explains the statement. One is happy, too, that recent figures indicate a definite reduction of women mine-workers, and that a movement is on foot contemplating the abolition of such work for women. But in a country where things move as fast as they do in Japan, it would be difficult to write a book more up-to-date than Dr. Faust's. Moreover, his sympathetic friendliness for and understanding of the people of whom he writes gives his book a value far surpassing what statistics or a cold critical observation could supply. I find myself wishing for more of the warm flesh-and-blood stories that have come directly to his knowledge, with which he could so easily have illustrated more of his generalizations; and then I remind myself of the difficulty under which a missionary labours when writing or speaking for the public, of being vivid and personal without a sense of betraying confidences or making merchandise of friendship. And so I check that wish, and say with satisfaction that this book fills a place in which it has no rival in affording to the western reader a safe and sane guide to the understanding of the woman movement in Japan.

CHARLOTTE B. DEFOREST.

THE SPONTANEOUS EXPANSION OF THE CHURCH. By Roland Allen. 220 pages; Price 3/6. Published by the World Dominion Press.

JAPAN SPEAKS FOR HERSELF, by various writers. 149 pages. Published by the Missionary Education Movement of the United States and Canada.

"The Spontaneous Expansion of the Church" is a provocative book. There is so much in it with which one cannot but agree, and yet one cannot but feel that at times the author in the pursuit of his ideas is not altogether free from the fault of special pleading; or to put it more ac-

curately he tends to rely too much on extreme cases. Many of the conditions, however, which Allen denounces do not exist in Japan. This perhaps explains why references to this land are almost conspicuous by their absence. As this issue of The Japan Christian Quarterly clearly shows, Missions in Japan are not the dominant partner: Mission funds do not control the policy of the Church: missionaries have little chance and less reason for suffering from the superiority-complex; in many cases they are the subordinates of their Japanese colleagues. Japan already rejoices in a native episcopate, and the Church as such is to all intents and purposes a self-governing institution.

The fact that Church and Missions alike are agreed that things should be so is perhaps in itself sufficient endorsement of the policy of spontaneous expansion, which Mr. Allen stresses. But knowing the satisfactory character in general of the present stage of church-mission evolution in Japan, it is hard to believe that similar relations in other lands, at all events to any general extent, are in so irreconcilable a state as the book implies. Indeed the discussion of the views of Bishop King and Father Kelly shows that the contrast is not so marked as the argument suggests.

The emphasis that the author lays on the individual Christian's responsibility for soul-winning, his strictures on a so-called 'Christianization' which loses sight of conversion and his reiteration of the principle of self-support are all lessons of value to us in Japan. The fact that 170,000 protestant Christians and 4000 Christian workers only succeed in winning 14,000 souls for Christ in one year in Japan would suggest that in this respect at all events there is room for a marked improvement here. But are conditions any better at home? Two blacks, however, do not make a white. The fundamental lesson is that our greatest need in Japan today is a spiritual one; we need to catch something of our Master's 'passion for souls.'

Again, Mr. Allen speaks of the importance of unpaid clergy. But experience in Japan would suggest that the church which has endeavoured to put this plan most rigidly into practice has ended by being one of the least missionary, at all events so far as the occupation of new territory is concerned. The economic factor has almost compelled it to concentrate on the bigger cities. Further, St. Paul's remark "the Lord ..... ordained, that they who preach the Gospel should live of the Gospel" is not wholly irrelevant in this connexion. Nobody with any knowledge of the situation in Japan would accuse the Japanese ministry of seeking 'a cushy job' so far as pay is concerned.

Yet again, in a land such as Japan where the educational standard is a high one, enthusiasm without knowledge may compel admiration, but it will not necessarily secure assent. On the contrary the fact that most of the modern superstitious cults in this land appeal frankly to a religious experience divorced from knowledge would suggest that for Christianity a similar course would be a dangerous one. It is significant to note that in the second book under review the late Dr. Sawayanagi in

referring to certain cults, whose progress in recent years has been remarkable, says "all the sects are current among the uneducated lower classes. They are native religions of Japan, but can hardly be said to have a vital influence on the spiritual life of the nation," (p. 34). The Church needs first of all men who have a personal experience of the living Christ, but it needs as a close second, men who know clearly the reasons of the faith that is in them. Dr. Sawayanagi pointedly remarks that "the future of any religion depends largely upon the clergy who are being trained for the leadership of the next generation.....It is natural that Christianity should put forward every effort in this direction," (p. 36) and then he significantly adds, "The reason why Buddhism has a relatively feeble influence among students is that there are few Buddhist leaders equipped with modern education," (p. 37). The problem of a 'baptized heathendom' is not unknown in Japan. I have had 'Christians' write to me for elementary information about God and Christ. To them the sacrament has been no more than the signification of an intention; it has not meant the sealing of an experience.

With regard to the Church's attitude to moral questions, (remembering that in the beginning the missionary was the church), history has shown the truth of Professor Tawnay's remark in this "Acquisitive Society" that "The Church will appeal to mankind, not because its standards are identical with those of the world, but because they are profoundly different. It will win its converts not because membership involves no change in their manner of life, but because it involves a change so complete as to be ineffaceable." When once Christian moral standards are accepted—and 'Christian moral standards' do not mean a sort of XXth century Mosaic law, as Mr. Allen suggests, but an intelligent understanding of the moral principles of Jesus Christ—the Church can afford to make experiments. But until such a time historic experience would suggest the value of a conservative attitude. The Divorce problem in Japan is a case in point. The Church is not going to help the nation by condoning the present low standards but by combatting them.

Finally, Mr. Allen seems to take for granted that those who have had the longest training in the school of experience, who are already the leaders in the village life, in short, the local elders, are when converted, the ones best fitted for leadership in the local church. But surely it is important to remember that, even to such, Christianity has come as something new, and in the new movements of today it is youth and not old age which is providing the necessary leadership. It is the young men rather than the old who feel the dead hand of the past heavy upon them and who are the keenest to leap forward into the new life and freedom which Christ gives. It is the younger generation with life before it which is going to take the lead in changing things rather than those who have grown up amid a certain environment, and who are less apt to be filled with a 'divine discontent' with their heritage.

Much more may be said by way of criticism of this book, but to continue in this strain would perhaps tend to create a false impression.

The book is of real value because it is provoking. We need to be challenged out of our tendency to accept things as they are and to be made to ask ourselves repeatedly whether our sense of values is an enduring one. The great lesson of 'Spontaneous Expansion' is one which it is essential to keep before us today. Though perhaps in certain respects Japan has made greater progress along this line than the Church in any other land, yet nobody can be content with the present rate of advance. We need more, and yet more of that Life which is the source of all spontaneity.

With regard to the second book "Japan Speaks for Herself," which is one of a series of six books by nationals of the countries concerned, and which is issued for the Student Volunteer Movement in the United States and Canada, we may say that it is typical of the modern missionary approach to the younger generation. The cumulative presentation of cold facts, without bias and without emotion, has certainly some very strong points in its favour; but nevertheless we cannot but regret the absence of that enthusiasm which was more a mark of the older days. While a balanced statement of the situation may go a long way to prevent disillusionment and disappointment, yet, as St. Paul reminds us, ultimately it is the love of Christ which constrains men into His service. For this reason we are glad that in the last essay in a book of real informative value Mr. Kagawa reminds us that "what is wanting in Japan, as in Britain, America, France and elsewhere, is not the knowledge of Christianity but rather the practice of love."

W. H. MURRAY WALTON.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Blakeney, Kinjo Jogakko, Nagoya, by the 20th day of March, June, September and December respectively. Contributors will greatly oblige by drafting items in the form now in use.

NEW ARRIVALS

BYLER. In November, Miss Gertrude Byler, M. E., to Kumamoto.

FARNUM. In October, Rev. and Mrs. Marlin D. Farnum, and children, A.B.F., to Tokyo.

GETZLAFF. In December, Dr. and Mrs. E. E. Getzlaff, and four children, S.D.A., to reopen medical work in Kobe.

THURSTON. In November, Mr. and Mrs. Clarence F. Thurston, S.D.A., to Tokyo, for language study.

CHANGES OF LOCATION

PEEKE. Dr. and Mrs. H. V. S. Peeke, R.C.A., from Oita to Beppu.

RETURNING

CUTHBERTSON. In November, Mr. James Cuthbertson, J. E. B. Mrs. Cuthbertson is remaining in Canada for health reasons.

KUYPER. In October, Rev. and Mrs. H. Kuyper, R.C.A., to Oita, Kyushu.

STROTHARD. In December, Miss Alice Strothard, U.C.C., to the Toyo Eiwa Jo Gakko, Tokyo.

ST. JOHN. In December, Mrs. Alice St. John, P. E. to St. Luke's Training School for Nurses.

DEPARTURES

BINSTED. Rev. N. S. Binsted, A.B.M., from Tokyo, on furlough.

KELLAM. In December, Mrs. Lucille C. Kellam, A.B.M., from St. Luke's School, on furlough.

KENT. In the early spring, Miss Bernice Kent, from the Blackmer Home, Tokyo, to America.

SCHWEITZER. In November, Miss Vera E. Schweitzer, E.C.M., to Toronto, Canada, for health reasons.

VAN DYKE. In November, Rev. and Mrs. P. S. Van Dyke, and children, P.S., from Okazaki, for health reasons.

WELBOURN. In November, Rev. and Mrs. J. Armistead Welbourn, A.B.M., with two children and Miss Katherine Grammer, to America, via the ports.

BIRTHS

COVELL. Born, November 2nd, to Mr. and Mrs. Covell, A.B.F., a daughter, Alice Elizabeth.

MARRIAGES

CHAPMAN. Miss Claudia Chapman, daughter of Rev. J. J. Chapman, A.B.M., of Tsu, on December 16th, at Holy Trinity Church, Tokyo, to Mr. H. W. Roger, of Butterfield & Swire, Yokohama.

DEATHS

HEWETT. On October 31st, in Berkeley, Cal., Miss Ella J. Hewett, late M. E.

LACKNER. On October 27th, in Kitchner, Ont., Miss Evelyn Lackner, U. C. C.

SWEET. On September 10th, at Peekskill, N. Y., Dr. Charles F. Sweet, P. E.

TING. On October 19th, at Providence, R. I., Rev. Theodosius S. Ting, P. E.

MISCELLANEOUS

CLEMENT. Professor E. W. Clement is making a satisfactory recovery in America from the illness on which he was invalided home.

CRANSHAW AND HOLLEY. Miss Evelyn Cranshaw, member of Board of Managers of the Woman's A.B.F.M.S., and Miss Margaret Holley visited Japan in October.

HARING. Rev. Douglas G. Haring, A.B.F., formerly of Tokyo, is now a professor in the Department of Sociology of Syracuse University.

HARPER. Miss Ruth Harper, U.C.C., of Ueda, Shinshu, is in St. Luke's Hospital, critically ill after a second severe operation.

HASKELL. In September, Mr. and Mrs. W. W. Haskell, U.C.M.S., from China, are allocated temporarily to Osaka English School.

NEWBURY. Miss Georgie M. Newbury, A.B.F., on furlough, is studying at the Biblical Seminary, New York.

WILCOX. Miss Edith F. Wilcox, A.B.F., of Hinomoto Girls'

School, is taking a post-graduate course in the Harvard Graduate School of Education.

MISCELLANEOUS

WILSON. Rev. J. R. Wilson, A.B.F., formerly of Osaka, has succeeded Mr. R. P. Wilder as General Secretary of the Student Volunteer Movement of America.

WOOD. Dr. John W. Wood, Executive Secretary of the A.B.M., is visiting Japan before going to the Philippine Islands. Bishop Sanford, of Fresno, is with Dr. Wood.

ZIEMANN. Mr. P. P. W. Ziemann, A.B.F., formerly pastor of Union Church, Tokyo, is studying at Yale University.

NOTICE

Subscribers who desire to have their past issues of The Japan Christian Quarterly bound are requested to send them to The Christian Literature Society.

The cost of binding, post free is

Cloth Covers	¥1.50
Half Leather	¥2.00

The attention of subscribers is drawn to the fact that indexes to Volumes I and II are included as a supplement to this issue and should be sent at the same time.

Volume I. No. 1 (January 1926) is now out of print. As requests still come in for this number, The Christian Literature Society will be glad to purchase copies back at half price.

THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS

Vol. III April 1928 No. 2

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Who's Who in this Issue

Mr. Genchi Kato, D. Litt. is Assistant Professor at Tokyo Imperial University and is the author of "A Study of Shinto—the Religion of the Japanese People."

Miss Caroline MacDonald, LL.D., is the authoress of "A Gentleman in Prison" and is engaged in evangelistic social work of various kinds. She first came to Japan in 1904.

Rev. Toyohiko Kagawa is the well-known Christian evangelist, author and labour leader. He is now engaged in evangelistic social work in the slums of Osaka.

Mr. W. Merrell Vories first came to Japan as a teacher in 1905. He is the founder of the Omi Mission.

Rev. W. H. Murray Walton, M.A., is a missionary of the Church Missionary Society in Tokyo.

Mrs. K. Inazawa is of American birth, and with her husband is the moving spirit in the Rest Home for Christian Workers at Kamakura.

Rev. P. G. Price is a missionary of the United Church of Canada, and is a leader in social service work both in church and mission. He has been sixteen years in Japan.

Mr. E. V. Yoshida is on the staff of the Omi Mission.

Mr. P. Rusch is on the staff of St. Paul's University, Tokyo, and is a member of the Mission of the Protestant Episcopal Church of America.

Mr. G. E. Trueman is the Secretary of the Y.M.C.A. in Nagoya. He first came to Japan in 1910.

Mr. H. V. Nicholson is a member of the Friends' Mission, engaged in work at Mito.

Rev. C. Noss, D.D., is a specialist in country evangelistic work, and is the author of various books both on Japan and its language. He first came to Japan in 1895.

Mrs. E. J. S. Binford is a member of the Friends' Mission at work in the country town of Shimodate.

Mr. Iwao Takashima is Editor of the Magazine published by the Central Social Service Society.

Mr. N. Imaoka is the Headmaster of the Seisoku Middle School, Tokyo.

Rev. K. Aurell is the honoured Secretary of the American Bible Society.

Rev. F. E. Mercer, B.D., is the British Chaplain in Tokyo. He is a student of matters pertaining to Church and Labour.

Rt. Rev. Bishop S. Nichols, D.D., is Bishop of the Missionary District of Kyoto under the Nihon Seikokai.

Rev. S. H. Wainright is Secretary of the Christian Literature Society. He is a member of the Methodist Episcopal Mission and is one of the senior missionaries in Japan, having first arrived forty years ago.

Rev. E. J. Bucknill, M.A., is Chaplain to the British Community in Yokohama.

The late Rt. Rev. Bishop J. S. Motoda, D.D., was Bishop of the Nihon Seikokai in the Diocese of Tokyo.

THE
JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. III. **APRIL 1928** **No. 2**

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

New Methods of Christian Work

THE greater part of this issue is devoted to the subject of New Methods of Christian Work. We make no apology for taking such a subject, for Christianity as a living religion must inevitably seek to express itself in new forms. It is only machine-made things which are turned out according to pattern.

But at the same time the consideration of such a subject is not without its dangers, as one of the letters in the Correspondence Column, shews. Some in their emphasis on 'old paths' forget that they may need new surfaces; others regard the novelty of a new route more important than its goal. It is necessary therefore in considering any new method to ask two questions; What is its ultimate object? and, How is it to be undertaken?

The Gospel of Jesus Christ is life and is for the whole of life. It follows, therefore, that a new method, if it is to be a Christian one, must have as its ultimate aim the bringing of the individual and of society into relationship with Jesus Christ. To bring this about, it may be necessary to make the approach along mental or physical lines, and in doing so it may incidentally minister to part of man's nature, but its final value is measured by the degree in which it proves a channel of life.

There are many religious cults in Japan, and many social activities which in themselves do excellent and uplifting work, but they

do not lead anywhere. The Christian will welcome in a generous spirit all they do, but he cannot close his eyes to the fact that in the long run they fail to 'get there.' Yet he, at the same time, in his insistence on the importance of the goal, must guard against that tendency to regard his work as done once he gets his man there. For a man who is brought into touch with the living Christ is not only saved; he is also saved to serve, in other words to multiply himself. Christ is the Lord of his whole life, physical and mental as well as spiritual. He by his conversion becomes a means of bringing Divine life to his fellow men. He has social responsibilities as well as individual. As Mr. Baldwin, the British Prime Minister said recently, "The distinctive Christian message is the individual transformation of character, and the making of that character react on public life." This fact calls for an infinite variety of methods to meet varying conditions, for in the words of Ignatius, "Not every wound is cured by the same salve." But throughout them all runs the one clear aim, mentioned above, which is the touchstone by which every method is tried.

This leads on to the next point. The Christian enterprise, whatever its methods, is essentially a spiritual one. It demands "spiritual men for spiritual work!" We do well therefore not only to try and preserve that freshness of mind which is alert to every situation, but also that contact with God which ensures the ability to meet it. The Spirit of God in His very nature is creative; as long as we are in touch with Him, we will lack no new methods. But the even more significant thing is that as He reveals to us new ways of doing things, He also gives us the power to 'fulfil the same.' "God's biddings are God's enablings."

As long as these two conditions are kept clear before us, we as Christians should welcome every phase of the ever-changing situation in Japan as providing us with new opportunities of proving our infinite resources in God.

The Jerusalem Conference

As we write these Notes, the Jerusalem Conference is drawing to its close. God alone knows what it is going to mean for the work of His Kingdom. In our last issue we emphasised the importance of prayer for the Conference; but the end of its session is but the beginning of its task. It will need our prayers afterwards no less than before. In particular those who have gone forth from us and will

return bringing its message have a special claim on our intercessions, that they may interpret its lessons aright. Already plans are under way for a National Conference this summer in order to receive their report. The next issue of the Quarterly will be devoted to it, and in all probability the Autumn issue will be a study of the missionary reactions to it.

But what we get from the Conference will depend ultimately on the degree of our receptivity to God's will as revealed in the Conference. Let us therefore continue to keep 'Jerusalem 1928' in our list of topics for prayer, for as Andrew Murray has said, "It is on prayer that the promises wait for their fulfilment, the Kingdom for its coming, and the glory of God for its full revelation."

Christianity and Other Faiths

If there is one subject above others which in recent years has been forced before the Christian Church, it is that of the relation of Christianity to other faiths. It is the theme of one of the seven Commissions now at work in the Conference in Jerusalem; it is one to which several articles have been devoted in recent numbers of the *International Review of Missions;* it was one of the four subjects at the Annual Conference of the Federation of Christian Missions last year, the findings of which were reported in the October number of this magazine; and it is raised once more in the present issue by the article entitled "Religion and Present-day Problems—Forthcoming Conference."

Many out here will be wondering what attitude to take towards this Conference, and it is for them that these notes are written. It is not our intention to give a cut-and-dry solution to the problem; we doubt if such is possible. Rather it is our hope to try and cut away some of the undergrowth which obstructs the way to clear thinking, so that each may be the better able to decide the question for himself.

The first thing necessary is a right spirit in our attitude to one another. As long as the conservative is suspicious of the liberal, and the liberal is contemptuous of the conservative, such is impossible. We must recognise that those who counsel caution are animated by an intense loyalty to Christ, which will not brook the claims of any rival; while those who advocate cooperation do so because they see in other faiths a sincere devotion and a genuine quest for truth, which at least demands their sympathetic respect. But because of these

attitudes it does not follow that the former is guilty of evading the issue by asserting the unique claims of Christ, nor is the latter watering down his faith in order to shew his good will. As Dr. Henry Hodgkin said at the Detroit S.V.M.U. Convention, "The majesty of Jesus does not rest upon decrying others. We don't need to give any less honour to Buddha or Confucius in order that we may honour Jesus Christ."

Once mutual suspicions are cleared away we are ready to go on to the next point, namely the consideration of the position in Japan.

There are today in this land three great religious forces at work; Shinto, with its strong national appeal, Buddhism, which has perhaps done more than anything else to mould and to enrich Japanese life, and Christianity with its message of regeneration to the individual and society. In varying degrees they all stand for a spiritual outlook on life as against that materialistic philosophy, which bids fair to capture and destroy Japan's soul. They are allies to the extent of having a common foe.

But more, they stand not only for an attitude but also for certain concrete ideals. For example, religionists are (or should be) prepared to cooperate for the cause of international peace; force as a solution has often been exploded, but it is by no means dead. Whatever their creed they recognise the spiritual nature of man as against that which would ignore it; they therefore believe in the need for religious education. They see in many of the social problems of the day the inevitable result of unbridled selfishness; so they would fain point out to men that there is a more excellent way, the way of service. They believe that no way out of the present confusion of thought is possible till men have learnt to look above and beyond themselves; they regard man's confession of his own limitations as a first essential, and his loyalty to an ideal as a second.

These are all things which Christianity can but approve, but they are also things which in themselves are not peculiarly Christian. The Christian faith may clothe them with richer content, but in reality they are surface-things, and in some cases may not be wholly free from utilitarian motives. They do not get down to fundamental principles.

In the assertion of these elementary ideas all religionists, indeed all men of good will, are allies. But it is when you begin to examine the underlying motives which give birth to these ideas that you discover differences. On the surface there may be similarities, but

underneath there are fundamental distinctions. For ultimately they depend on the God-idea.

Now to the Christian the God-idea is expressed in Jesus Christ. "The Word was God, the Word became flesh and dwelt among us." "God was in Christ reconciling the world to Himself."

We remember some years ago listening to a sermon by a prominent Christian preacher. It was a comparison between Buddhism and Christianity. As the sermon developed the speaker brought out one point after another in which they were alike; he had established points of contact with a vengeance! And then with dramatic suddenness he drew himself up and said, "But Buddhism has not got the Cross; it simply has not got the Cross."

Now whatever else Buddhism may teach, it does not teach this; it does not even profess to do so. It is a religion, but it does not claim to be a Gospel. This fact is fundamental to the whole discussion. A Christian may be accused of begging the question, if he asserts it; but he cannot help himself. It is what makes him a Christian. When therefore he approaches his non-Christian brother, it is not with any idea of superiority, but in a spirit of humble gratitude; through the grace of God he has *found* what his brother is still *seeking*. The book *"Christ at the Round Table,"* which is reviewed in this issue, makes this fact clear with a splendid charity.

> I say that the acknowledgement of God in Christ,
> Accepted by the reason, solves for thee
> All questions in this world and out of it.

Once the Christian position is understood, the question of co-operation comes to be regarded from a new angle. The Christian can be generous in his appreciation of the spiritual values in other religions; he has discovered in Christ what spiritual values mean. He will welcome any move for social betterment on the part of other religionists for he looks further to "a city whose builder and maker is God." He will encourage any one who takes the first step away from materialism, for he will see in him a potential brother in Christ.

In short, his whole attitude is determined by his discovery of God in Christ. As Myers has put it,

> Christ, I am Christ's and let the name suffice you,
> Yea, for me too he greatly hath sufficed;.....
> Christ is the end, for Christ was the beginning,
> Christ the beginning, for the end is Christ.

The Three Stages of the Shintō Religion*

General Introduction

ALTHOUGH to most foreigners it is accepted as a matter of fact that Shintō is a religion, there still remains a controversy between some Japanese whether it is a religion or not. By the word Shintō I mean both the Sectarian or denominational Shintō of the 13 sects now existing and publicly recognized as a religion and the State Shintō which the government authorities hold as not a religion. In this most comprehensive meaning attached to the term Shintō, I understand that Shintō is a religion, past and present, practised by and peculiar to the people of Japan; in other words, Shintō is a religion unique to the Japanese nation, quite distinct from the imported foreign religions, Buddhism, Christianity, and Confucianism, if the last mentioned may be called a religion at all. In order to clarify this point briefly, I would call your attention to the fact that the word Shintō, in the Nihongi, one of the oldest historical records of Japan, was first introduced in contradistinction to the then imported foreign religion, Buddhism. Shintō, as is well known, literally means "*Kami-no-Michi*" or "the Way of the *Kami*," or "the Way of the Gods," or "the Divine Way," or "the divine religious teachings of Japan," in contrast with the Dharma (Religious Law) or religion of the Buddha Sakyamuni. For further information on the term Shintō, one should refer to Aston's English translation of the Nihongi or Chronicles of Japan.

To conclude this general introduction I must add that Shintō has developed into a unique form of morality—one might term it patriotism and fealty or loyalty—touched by religious emotion. This feature of religiosity among our fellow countrymen is specifically the essence or true kernel of the State Shintō.

The First Stage of Shintō, or Shintō as a Lower Nature Religion

As Dr. Malinowski puts it, "to a savage all is religion," so the ancient Japanese perpetually lived in a religious atmosphere of

*A lecture given before the Japanese Language School, March 13th, 1928.

mysticism and ritualism. They were surrounded by numerous superhuman, supernatural, divine objects, both organic and inorganic. To their religious consciousness, nature was all animated; it was sentient as they were. Therefore they said, "Trees, herbs, and even rocks are all endowed with the power of speech." Nature worship is an outcome of this view of the universe. Naturism is one of the most remarkable characters of primitive Shintō.

Among the inorganic objects deified, we find heavenly phenomena, e.g., the sun and the moon regarded as deities. Thus appeared the Sun-Goddess, Amaterasu-Ōmikami, and the Moon-God, Tsukiyomi-no-Mikoto. Amongst atmospheric phenomena, the rainstorm, wind, and thunder were also deified. Thus Susanoo-no-Mikoto, brother of Amaterasu-Ōmikami, has an aspect of the deification of the rainstorm just as his divine sister Amaterasu-Omikami has that of the deification of the sun, according to the various passages of the old legendary and historical documents. In the ancient Japanese myths, the sun, the moon, and the rainstorm are a divine trio, it is said, born of their parents, Heaven and Earth, Izanagi and Izanami by name. Amongst earthly phenomena, seas, rivers, wells, and springs were either themselves divine or had their divine *mana* or spirits residing in them. The hydrolatry of the ancient Japanese thus originated. High mountains, majestically towering to the sky; rumbling volcanoes, sending forth destructive angry fire; terrible earthquakes, a sure sign of the wrath of the Unseen; all these were regarded as divine agents in primitive Shintō. Rocks and stones, very often of phallic form, were revered as deities; thus litholatry in general and phallicism in particular stepped into early Shintō.

A great number of organic beings, too, were deified in ancient Japan. Serpents, tigers, crocodiles or sharks, wolves, wild boars, hares, and even silkworms and lice were worshipped as deities, exemplifying zoolatry or theriolatry. There was also the worship of trees, grasses, and cereals, exemplifying dendrolatry. Peaches, too, were deified as being endowed with miraculous virtue, particularly in cases of exorcism, an example of nature worship merging into fetishism. There were various fetish objects in primitive Shintō. Jewels, mirrors, swords, stones, utensils of husbandmen, even scarecrows, were fetish-gods in primitive Shintō. Anthropolatry, as one might expect, was an outstanding feature, emperor-worship and hero-worship being its most prominent characteristics. Emperors,

heroes, and certain other personages of high rank were regarded as deities in life as well as after death, chiefly on account of their extraordinary, *i.e.*, superhuman or supernatural, physical prowess in ancient Japan. Necrolatry in general, and ancestor-worship in particular, are considered another aspect of anthropolatry, and appeared in primitive Shintō. And more generally speaking, spiritism, one might say animism, is quite akin to anthropolatry through necrolatry. Animism was a crude philosophy among the ancient Japanese, although we can trace a dim existence of animatism, a more primitive form of animism, *i.e.*, pre-animism, in the worship of the Fire-God Kagutsuchi in primitive Shintō. Traces of totemism may possibly be found in primitive Shintō in the worship of the crow, crocodile or shark, and the sun, though Aston thinks differently. Ame-no-Minakanushi-no-Kami, the Divine Lord of the Very Centre of Heaven, is probably an expression of the so-called primitive monotheism in ancient Japan, although some of the native scholars hold that it is a deity introduced into Japan from China, namely, nothing but a Japanese transformation of the Chinese Supreme God Shangti.

The Second Stage of Shintō, or Shintō as a Higher Nature Religion

Passing through the polydemonistic stage of nature religion, as briefly surveyed above, Shintō evolves into polytheism in the strict sense of the term. Thus the Eight Hundred Myriads of Gods, as they are called, have come into existence in the Japanese Pantheon. The myths in the Kojiki and Nihongi descriptive of the Age of the Gods amply illustrate this aspect of Shintō. As with the Greek mythology of Homer, the religion of these Japanese myths represents unmixed polytheism with a divine hierarchy in it. Amaterasu-Ōmikami, the Ancestral Sun Goddess, her impetuous divine brother Susanoo-no-Mikoto, the deified rainstorm, and Tsukiyomi-no-Mikoto, the Moon God, are born of the Divine Parents Izanagi and Izanami, and severally preside over the Plain of High Heaven, the vast expanse of Ocean, and the realm of Night. In the Kojiki and the Nihongi the conflict between the sun and the rainstorm is mythically and dramatically described down to the final victory of the sun, resulting in the banishment of the god of the rainstorm by the verdict of the divine council holden by the eight hundred myriads of gods in the dry bed of the Heavenly Eight Sandbank River (the Milky Way). Just so, in Greek mythology, divine councils were often held on the summit of Mount

Olympus, presided over by Zeus, the heavenly father, with his divine consort Hera, his son Apollo, his daughter Athene, and many other divine potentates under him. Between Amaterasu-Ōmikami and Susanoo-no-Mikoto five male and three female divine children were miraculously born through the magic of the divine Sword and sacred Jewels they held during the oath which they took on the banks of the Heavenly River. The Heavenly grandson Ninigi-no-Mikoto descended from the Plain of High Heaven upon the Wondrous Peak of Takachiho in Hyūga, and afterwards the local guardian god Ōkuni-Nushi-no-Kami of Izumo, a descendant of Susanoo-no-Mikoto, handed over the country to the Heavenly Grandson by a peaceful agreement, thus founding the Japanese Empire. The Ancestral Sun-Goddess Amaterasu-Ōmikami had expressed to the Heavenly Grandson on his descent to earth her best wishes for his future prosperity and for the sacred mission of the Japanese nation in these words: "The Luxuriant Land of Reed Plains is a country which our descendants are to inherit. Go, therefore, our Imperial Grandson, and rule over it! And may our Imperial lineage continue unbroken and prosperous, co-eternal with Heaven and Earth!" This congratulatory address of the Ancestral Sun-Goddess must at once remind the Western reader of Yahweh's words of promise to his chosen people in sending them to the land of Canaan (Genesis xii). Here lies a parallelism or similarity between the religious history of the Israelites and that of the Japanese people; and yet it is not difficult to discern the dissimilarity which makes the essentially theocratic religion of the Jews and the essentially theanthropic religion of the Japanese stand diametrically opposed to one another.

The Third Stage of Shintō, or Shintō as an Ethico-Intellectualistic or Culture Religion

The theanthropic aspect of Shintō never disappears, even in the ethico-intellectualistic stage of its development. In this stage the author of the *Nijūissha-no-Ki* (supposed to be the fourteenth-century royalist Kitabatake Chikafusa) perceived the essence of the theanthropic nature of Shintō to lie in the worship of the Emperor when he said: "Since a righteous man, pure in mind and just in conduct, is himself a deity, we recognize a manifest Deity, so often mentioned in the Imperial Edicts, in the very person of the Sovereign, in this ethical sense of the words." In this way, in the third stage of de-

velopment of Shintō the Emperor is worshipped; also the hero and some other divine personages are worshipped. The royalist Kusunoki-Masashige and the late loyal Nogi were canonized, as it were, and became objects of worship, as divine. I have discovered two instances of the worship of the Emperor Meiji even in his actual lifetime, Shintō shrines being erected to the same august Emperor (1852-1912), one at Ono Village in Shinano Province, the other at Ishinomaki near Matsushima. Moreover, a certain Okada-Kansen (1740-1816). Matsuoka-Yorozu (1838-1891), and Hayashida-Moritaka (born 1848 and still living) were also revered as living human gods with due Shintō ceremony in their lifetime. Last November (1927) I myself was an eye-witness of the Shintō rites performed in honour of the divine spirit of Hayashi-Moritaka at the oratory of the Gion Shrine in Ukihagun, Fukuoka Prefecture (Kyushu). This fact too shows that the Shintō religion is categorically theanthropic. It is beyond dispute that a religion which once and for all makes use of the ethical category becomes morally purified and ennobled. So with Shintō, where in its new stage inner or mental purity is of much more avail than outer or bodily purity in worship at shrines. No longer is "ritual impurity due to blood" (death or menstruation) a pollution in the same materialistic sense as it commonly was in the nature religion stage; and a small spiritual offering is more pleasing to the deity than a mountain of material gifts, just as the prophet Hosea preferred mercy and the knowledge of Yahweh to burnt offerings (*Hosea,* vi, 6). The saying from the Shintō-Gobusho or the Shintō Pentateuch, "What pleases the Deity is virtue and sincerity, not material offerings," is paralleled by the idea in Proverbs (xxi, 3), "To do justice and judgment is more acceptable to the Lord than sacrifice."

The Imperial Prince Kaneakira (914-987) teaches that "Gods or spirits are just and in equity, only accepting a man's religious piety. Go and pray to them with sincerity of heart, and it will be sure to please them" (Honchō-Monzui). The Emperor Nimmyō in his Edict issued in 838 thus insisted on the ethical significance of Shintō: "The Deity, though unseen, is always prepared to respond to a prayer from a truthful heart, and the divine grace is assuredly bestowed on a virtuous man" (Shoku-Nihon-Kōki). Yamaga-Sokō (1622-1685), the well-known founder of Bushidō or the Way of the Knight, says, "The first and surest way to enter into communion with the Divine

is by sincerity. If you pray to a deity with sincerity, you will surely feel the divine presence" (Chūchō-Jijitsu). And the late Emperor Meiji sang:

"With the unseen God,
Who sees all secret things,
In the silence
Communes from the earth below
The heart of the man sincere."

(Translation by Professor F. A. Lombard.)

To make this aspect of Shintō clearer, let me cite one more instance from the diary written by Saka Shibutsu (fourteenth century), when he made a pilgrimage to Ise, the Mecca of religious Japan. He says: "In order to worship acceptably at the shrine of the Ancestral Sun-Goddess in Ise, the first essential is purity of heart. Neither prayer nor petition nor offering is requisite from that man who desires above all else to obtain the divine favour. Heart purity is called inner purity" (Daijingū Sankei-Ki).

In Shintō, then, Sincerity or Uprightness becomes the fundamental moral principle by which the Deity is to be comprehended; and this ethical conception of the Shintō divinities naturally gives to Shintō (though it may be accounted not entirely free from national particularism even at the zenith of its development) an aspect of religious universalism. Thus a poet sings:

"Responsive to sincerely offered prayer,
Full of Sympathy and Pity will be
The Deity in Suminoe,
To one and all, friends or foes,
Granting heavenly blessings freely"

(Jinja-Inshin).

And a poem of the Emperor Meiji breathes the same spirit:

"Whereas I deem this an age
Wherein the world in brotherhood is bound:
Whence is it that the fierce winds rage,
And dash and spread wild waves around?"

This universalistic phase is vigorous in sectarian Shintō. The Misogi Sect, the Kurozumi Sect, the Konkō Sect, etc., have each an individual founder and are therefore individualistic. *Ipso facto,* sectarian Shintō is much more individualistic and universalistic than State Shintō. Compared, on the other hand, with Buddhism and

Christianity, it might be called quasi-universalistic, quasi-national and quasi-individualistic.

At this stage of development Shintō has succeeded in worshipping the Deity in spirit and truth, and the Shintō conception of the Deity is truly spiritualistic and idealistic. Muro-Kyuso (1658-1734), one of Japan's most eminent Chinese scholars, says in his Sundai-Zatsuwa: "Think not the deity is afar without, seek it nearest within; for man's mind is the abode of the deity." The Buddhist priest Jitō, of the Tokugawa regime, an able advocate of syncretic Shintō, says: "Uprightness, purity or truthfulness, the absolute, incomprehensible spirituality—these constitute the true essence of the deity." The author of the Shintō-Denjū says: "The Deity is the spirit of Heaven and Earth. The human mind, partaking of divinity, is a sacred abode of the Deity, who is the Spiritual Essence. There is no Ame-no-Minakanushi-no-Kami, the Divine Lord of the Very Centre of Heaven, apart from the human mind."

Ichijō-Kaneyoshi (1402-1481), in his learned commentary on the Nihongi (Nihonshoki-Sanso, Vol. III), says: "What deity does Amaterasu-Ōmikami, worship in abstinence in the Plain of High Heaven? She worships her own self within as a Deity, endeavouring to cultivate divine virtue in her own person by means of inner purity and thus becoming one with the Deity." This is only another way of expressing what Emerson says in his Over-Soul: "The simplest person who in his integrity worships God, becomes God, ... I, the imperfect, adore my own perfect" (Collected Works, Vol. II. pp. 292-7). The oracular utterance of the God of Wakasahiko runs as follows:

"What is the upright heart,
The guide of human life?
'Tis neither more, nor is it less,
Than the Divine itself."

In this stage of development, the primitive naturalism of Shintō gives way to a philosophic naturalism of a high order; I mean by this a naturalistic pantheism or a pantheistic naturalism, as one might term it. Izawa-Nagahide, a Japanese scholar of the 18th century, says: "The eight hundred myriads of deities are nothing but different manifestations of one and the same Deity Kunitokotachi-no-Kami or the Eternal Divine Being of the Earth, the Great Unity of all things in the Universe, the Primordial Essence of Heaven and Earth, eternally existing from the beginning to the end of the universe" (Shintō-Ameno-Nuboko-no-Ki). In the perusal of the above

passage no thoughtful reader can fail to feel an atmosphere of monotheistic (henotheistic) religious thought. Senge-Takazumi (19th century), a high Shintō priest of the Great Shrine of Idzumo, says:

"No place, in heaven, on earth, but is a shrine—
Be it the vast expanse of Ocean's waste,
Or amid wildest mountains sky-caressed,
Wherein resides the power divine
In every force of nature ever present."

This Japanese expression of naturalistic pantheism at once reminds us of the hylozoism of Thales or the naturalistic pantheism of Aratus. The latter declares:

"With Zeus let our song begin! Him never may we men leave
Unpraised! Full of Zeus are all the streets,
All the gathering-places of men; full is the sea,
Full the harbours. In all respects we have need of Zeus, all of us,
For we are also His offspring, ..."

The same tendency towards naturalistic pantheism finds a happy expression in the words of Urabe-no-Kanekuni:

"E'en in the single leaf of a tree,
Or the tender blade of grass,
The awe-inspiring Deity manifests Itself."

In the revelation of the Deity of Awaka we have the beautiful language of naturalistic pantheism:

"Behold the azure sky,
The mighty vault o'er all;
While here the softly blowing breeze
Swaying the myriad pine-wood leaves
Plays Nature's sweet air;
In Nature God's glory shines."

As already shown, although Shintō evolves into a religion of a higher order, it never quite becomes other than a national religion even in its ethico-intellectualistic stage. In contrast with the religion of the Jews, who had been dispersed long before the advent of Christ, Shintō always accompanies, inseparably and intimately, the Japanese nation. Thus Shintō exemplifies theanthropic religion in close connection with pantheism and idealism or spiritualism, culminating in the Mikadoism or Emperor-worship of the Japanese, not in the naturalistic sense, but in a higher, ethico-intellectualistic sense, as is mentioned in the book Nijūissha-no-Ki, quoted above.

In this respect Shintō, State Shintō, is the Japanese Religion of Loyalty, as Lafcadio Hearn characterizes it. It is, in fact, a Japanese patriotism, touched by religious emotion; or, in other words, a peculiar enthusiastic patriotic sentiment, often soaring into the plane of adoration or religious worship, towards the Emperor or Mikado. I should, indeed, call it a form of Emperor-worship or "Mikadoism"; a manifestation, coupled with religious zeal, of *Yamato damashii*, the "Soul of Japan." This peculiar religious sentiment or belief of the nation is manifested in the people's paying tribute to the memory of the late Emperor Meiji by erecting a shrine on a grand scale immediately after his death at Yoyogi, a suburb of Tōkyō. Now Yoyogi is indeed a second Ise. And the same devotional feeling of overwhelming gratitude towards their august godly Sovereign is equally evidenced by the existence of shrines dedicated to the same Emperor during his lifetime at Ono and Ishinomaki, as already mentioned. Thus Shintō, State Shintō, from the beginning down to the present time, through each and every stage of its gradual evolution, has existed unmistakably as the national religion of the Japanese people.

In order to make this point clearer I shall leave every one to compare what I have stated above with what the late Professor Royce, of Harvard University, says in his "Sources of Religious Insight." He says (p. 106): "However far you go in loyalty, you will never regard loyalty as a mere morality. It will also be in essence a religion. Loyalty is a source not only of moral but of religious insight. The spirit of true loyalty is of its very essence a complete synthesis of the moral and of the religious interests. The cause is a religious object, ... it points out to you the way of salvation."

Although State Shintō is a national religion and thus has an aspect of particularism or separatism like Judaism, it is by no means devoid of the spirit of tolerance and religious universalism. This is one of the reasons why the *rapprochement* between Shintō and Buddhism took place so easily, immediately after the introduction of the latter into Japan. The earliest effect of this reconciling tendency, harmonization and syncretism, of both religions was to be seen at the time of the Prince Regent Shōtoku (574-622); and afterwards, thanks to the genius of the celebrated Buddhist priests Dengyō (767-822), Kōbō (774-835), Jikaku (794-864), Chishō (814-890), and many other eminent religious leaders, Shintō was by degrees formulated as Ryōbu or Dual Shintō by the beginning of the thirteenth century. Isono-

kami-Yakatsugu (729-781), as early as the eighth century, said: "The alien teachings and our own are after all one and the same in essence. At a cursory glance the former may seem strange and incompatible with the latter; yet, tactfully utilized, there is no conflicting difference at all between them" (Shokunihongi). Kitabatake Chikafusa (1293-1354) also says: "The foreign teachings and ours, if examined carefully, have no antagonistic difference at all" (Tōkahiden). And in the same way Ichijō Kaneyoshi declares: "Buddhism never differs from the original teachings of the Empire, and thus there is perfect co-incidence of the teachings of the foreign texts and our own" (Shōdan-Chiyō).

No one who has followed me can fail to discern the unique characteristic of State Shintō though this is but a brief sketch, outlined from the standpoint of the science of religion. For further information on the subject I may be permitted to refer to my book, "A Study of Shintō, the Religion of the Japanese Nation," published in Tōkyō in 1926.

GENCHI KATO.

"Until She Find It"

PEOPLE often speak to me about what they conceive to be my interesting work. As a matter of fact nothing in all the world can be more prosaic than spending one's life among the unfortunates and the failures, and the sneaks and the thieves and the what not, day after day and year after year *unless*, unless we believe that it is God's chosen work for us to do, and that we cannot escape from it nor it escape from us. Life, however one views it, is commonplace enough unless one's deepest conviction is that we are servants of the Most High God, and as such can, to some extent at least, actually enter into the mind of the Master. We have fairly good authority for such assurance. "To know Him and the power of His resurrection and the *fellowship of His suffering*," is not an impossible aspiration if we do not neglect the last mentioned condition.

The other day I had an hour's talk with a Chinese man just released after having served five years in prison, during which time I had visited him frequently. At the time of his release he was met at the prison by one of my co-workers and cared for until he was able to make arrangements for himself. He speaks the quaintest Japanese language imaginable, whose only key to its understanding is sympathy. He told me the whole story of his life, minus postpositions and prepositions, without declensions or conjugations or any such thing, and I gathered that he had a mother and a farm and a wife and other impedimenta in China to which he would return when he had saved money for his passage. I also learned, more from the emotion in his voice than his lucidity of expression that his sole inspiration in prison had been my visits to him. He had had a Japanese Bible that I had sent to him, but if he read as he spoke, he had not got much from the Bible. While he was here I telephoned to the Chinese Y.M.C.A. and asked for a Chinese Bible for him, which they soon let me have.

This visit was the result of the exertions made by one of my co-workers a few days previously in an attempt to find his dwelling place. He lives in a Chinese settlement in Oshima, a suburb of Honjo, in a very densely populated factory district. The Chinese there speak very

little Japanese; and my co-worker was obliged by a series of dumb shows to enquire his way through a labyrinth of dirty lanes until he located the house, only to find that the man was not at home. There was nothing to do but to indicate by another series of dumb shows that he wished the man to come to see us. The fact that he did arrive in due time to visit us bespeaks considerable histrionic ability on the part of my co-worker.

So far so good. The story is not merely the record of an incident. It also contains a moral. This story is told elsewhere in a slightly different setting and we have high authority for the method here indicated. I shall quote from the other story. "And what one of you if he lose a piece of silver doth not light a candle and sweep the house and seek diligently *until she find* it?" Let no one miss the point of the too familiar tale. It is not in the lighting of the candle nor yet in the sound of the sweeping, that the point lies. There is only one point and that is in the finding. We may use a candle or switch on the electric light. We may sweep with a Japanese broom or a vacuum cleaner,—it will make very little difference in this kind of search. The point is in the finding. And when he had found it he said, "Rejoice, for I have found that which was lost." We too often mistake the sound of the sweeping for the joy of the finding and let it go at that.

Not so very long ago I gave a man up to justice, which same justice later gave him a year and a half in prison. The offence was not against myself, else had I not done it, but against a girl whom he had abducted and had in hiding. I had known him during a previous incarceration for the same kind of offence. On this occasion he came to me in terrible distress knowing that he was wanted by the police. I advised him to give himself up. We sat as we talked by an open door and he could easily have walked out and made his escape. He was a much bigger person than I, and, being a man, was much stronger, that is to say, physically. Nevertheless, I persuaded him to come with me to the police station and we walked down together through Shiba Park at nine o'clock at night, and he neither bolted from me nor yet resented being personally conducted. When we entered the door of the station I purposely stepped ahead of him and he quietly followed. When I returned an hour later after waiting to hear the police examination, I "perceived that virtue had gone out of me."

I later visited him in prison and when he was released he came straight to my house and thanked me for my many kindnesses. He bore me not the slightest ill will.

Not long ago I went, as is my wont, to the large penitentiary which lies on the outskirts of the city and visited five or six of my friends. One is a graduate of a great university in Tokyo. He is well set up in spite of his prison clothes, clear of eye and steady in voice and bearing. The next one was a young thing about twenty-five years of age, quite lost in his mind. He had specially asked to see me and yet had not a word to say when we met. His eyes rolled about in pitiful vacuity. Another had been at one time a clerk in a well known firm in Tokyo. He is now doing responsible clerical work in the prison. Still another, one of the tallest Japanese I have ever seen, had been a chef in a hotel and in his boyhood had spent some time in the United States. Incidentally he had cooked the meal that I had eaten at the prison just before I saw him. These men were all serving sentences ranging from ten years to life. Their crimes had not been light ones. What did I say to them? I chatted with one of them about a mutual friend who is ill. Another I thanked for the meal I had just eaten and asked him about his wife with whom I correspond. I asked the poor vacant-minded boy if he had a mother, and he brightened up for a moment and nodded his head. I asked the university man what he was studying and spoke of his responsibility for the men with whom he comes in contact. The official in charge of us took part in the conversation and when we parted we shook hands and promised each other to do better for these friends of ours. Even prison officials are human beings.

I never suggest to these friends of mine in prison that they are worse sinners than I am myself. I would rather remind them of their virtues, for even in the worst of us there is more good than bad. God Himself is not a grand super-detective and there is no reason why we should use the methods of the thumbscrew.

" 'Woman, hath no man condemned thee?'
'No man, Lord.'
'Neither do I condemn thee, go and sin no more.' "

"Methods of work." How the words irk me. I conjure up the picture of a mass of futile people waiting to be told what to do while a great cause goes begging for want of a leader. The worst method possible was once used to turn the eyes of the world towards God.

An obscure carpenter once presumed to tell the world what God was like: and he got crucified as a malefactor for his pains. A poor method surely of impressing the world with the truth of a cause, and yet even now the Galilean conquers.

" 'Who taught thee to sing?'
'The Lord sent me sorrow,' was the answer."

"A living faith requires no special methods." The few things that I have written down here have been taken quite at random from my doomsday book of daily life and indicate only in a very brief way the things that I find at my hand to do. If they indicate any methods, well and good. At any rate, one gets comfort from the thought that however imperfect one's methods are, there is a Source from which the living faith emanates and glorifies all life and redeems it.

CAROLINE MACDONALD.

Methods of Work for the Neglected Classes

THERE are five neglected groups in Japan:—The labourers, peasants, fishermen, miners and sailors. The people from the middle class upwards have been touched, but the working classes have hardly been reached. While we are neglecting these groups they are being carried away by extreme radicalism.

I. Work for Labourers

The skilled labourers are the best people to touch. If we preach to the skilled labourers they are eager to accept Christianity. As Jesus Christ was a carpenter, so workmen are easily influenced by a Christ-minded person. But for them, ordinary methods are not enough. They do not like to go to the wealthy churches. Their group mind has a gregarious spirit. We must go down to the labourers' section and start settlements or institutional churches.

Slum settlements and settlements for labourers should be of different types. Slum settlements need to lay emphasis more on physical philanthropy and sanitation, but settlements for labourers should develop rather educational and social betterment work. Adult education and education for the cooperative movements are two significant principles that are guiding us in our work for labourers; and we believe that only with these principles can we approach them. Otherwise those who are more or less inclined to Marxianism are very difficult to approach.

There are about ten million labourers, and probably one-half of them are women. To evangelize this class we should specialize on each industry. We should organize them as the trade unions are organized, within occupational groupings. So for clerks we must start clerks' missions, for nurses a mission especially for nurses, for machinists a machinists' mission, and so on. Probably we can form at least forty of such missions. In the mediaeval age they had industrial guilds inside the Church. Probably we must follow this guild system. If lodges and dormitories for small groups could be established, as the monasteries stood for the mediaeval guildsmen, it would meet the need. We are planning to have more homes for

labourers, to rent houses and furnish them, asking Christian labourers to be the keepers, and inviting the generality of labourers to come in and pay room-rent. Such homes are self-supporting, and centres for Sunday school work and also a kind of lodge or club-house where labourers of the neighbourhood meet for fellowship.

II. Work for Peasants. Rural Gospel Institutes

It is very difficult to go out to the villages. There are over 10,000 villages in Japan, and 2,500 small towns. So the best way to evangelize these scattered villages is to invite their potential leaders to a local centre, and educate them as under-officers for the frontier movement! The Danish Folk High School plan is very successful in such education. We have tried it three times already. We invite only a dozen young men and spend one month with them, sleeping, studying and eating under the same roof, teaching them the Bible and agricultural science, village sociology, some carpentry and peasants' arts, putting a religious meaning into each lesson. After the first experiment with a dozen in 1927, we had over 150 applicants for the 1928 term, from among whom we cautiously selected 14. Only five of these were Christians, but the others who were not even Christians were eager to study the Bible. Some of the 1927 students are doing fine work in their villages. Some received baptism after the course had been taken, and one girl from the 1927 women's group has just returned to receive baptism.

Therefore we consider that the two principles for evangelizing labourers should be adopted for peasants also: that is, adult education and the cooperative movement. Through these lines we can actually show the Christian principle in operation. The villagers are very backward, and unless we show them the real significance of religion, they will never come to Christianity. To approach them from the class-struggle principle is more or less difficult for ordinary pastors. But approach from the point of view of adult education and of the Cooperatives is easy, and makes entrance into their hearts a matter of no difficulty. So if possible we should like to open a Rural Gospel Institute, or Peasants' Evangelistic School in every province of Japan. It would prove very effective for propagating Christianity among the peasants.

Another method of work among peasants is the use of tracts and leaflets; but we must take care not to send to the peasants too

citified materials. In his church-paper Mr. Sugiyama prints the seasons for seed sowing. If you print this sort of useful knowledge on the back of the tracts you distribute, the poor peasants will take them with gratitude and keep them a long time. When churches are started they must be institutional. They should be equipped with rooms enough in which to welcome the peasants who may at any time wish to sleep there. An itinerating Rural Gospel School or Peasants' Evangelistic School (they are the same thing) will prove a fine scheme to propagate Christianity. Some villages are very much inclined to utilitarianism, and there are many excuses for this inclination. They are so much distressed economically, and pauperized. We must benefit them even when we talk religion. It is bad to give them bread only, but we must give them all-around life—actual things. So we must not forget to benefit them whenever we preach to them. They will thus understand the sympathy of the Gospel and be all the more ready to welcome it. Otherwise the door is very difficult to open.

Another plan is itinerating ethical lectures, visiting the young men's associations of each village. They will welcome the lecturers. Some of them are willing even to listen to Christianity, but ordinarily the peasants are more or less disgusted with the people who only talk, so we must pave the way to their hearts by giving them some educational ideas.

Cooperative movements are well received in the villages. If you approach them from this angle the country will be open wide. Medical missions such as those in the slums of the large cities are badly needed in the country. Midwives are good evangelists in the villages. And contrary to the situation in the slum settlements, the country medical missions will be partly self-supporting, for the country people have no physicians in many places, and will want to pay what they can for medical attention. Seventy-seven villages of Osaka prefecture are doctorless. Sixty-two villages in Gumma Ken are also without physicians. Infant mortality in the country is greater than that in the towns. The death rates there are increasing while the city death rates are decreasing. So we need village settlements as headquarters for village evangelization. Children's work is also needed in the villages. Some people have been quite successful in organizing Sunday schools among the villages. Such work requires much patience, but the results, when they do come, are wonderful. If

we could combine the city settlement and the village settlement, and exchange children from the slums to the villages, and sometimes take the village children to the city, the efficiency of the settlements would be very much enhanced, and we should reap better results in the religious education of the children.

The most difficult evangelistic task among the peasants is the reaching of the so-called "Outcaste" class. There are at least one million of these *Suiheisha*, or Water Level people. The largest group of these is in Nishihama, Osaka Fu, where there are 20,000 in one locality. Hyogo Ken has the largest number of Suiheisha villages, 334, with a population of 120,000. (That is the reason the slums of Kobe are the largest in Japan.) Kyoto Fu has the next largest number of villages, and Mie Ken, Nara Ken, Hiroshima Ken, and Osaka Fu, all contain districts densely populated with this outcaste class. I have been engaged in relief work among them for many years, but it is very difficult to get results. We need more medical and philanthropic work among them, for they are in the most desperate condition, 66% of them being reported landless and houseless. Even in the country districts they are the poorest people in Japan. Most of them belong to the Shin sect of Buddhism and are very stubborn and one-sided and opposed to Christianity. But before love they will melt, so if we wish to approach them, service-work is necessary. Probably few people can win them through preaching only.

III. Work for Fishermen

There are about 1,300,000 fishermen along the coasts of the Japanese archipelago. Probably five million in all are connected with them, including their wives and children. About 750,000 are hired labourers. The fishermen live in congested quarters even in the country. Their houses are jammed together, and sanitary conditions are very bad. Their psychology is very peculiar, quite different from that of ordinary people. For instance, some spend all their money in one day and the next day they are starving. They say that they do not know where they will be the next minute—maybe in the bottom of the sea!—so they want to enjoy life while they can! They sleep in the daytime and work during the night. They are hard drinkers and incline to gambling. They are very superstitious and we find more illiteracy among them than among the peasants.

I preached for nine months to the fishermen in Kamagoi, Mikawa

province. My experience there taught me that we must approach them with the principle of Captain Bickel, that is, from the side of fishery technique. Captain Bickel won the fishermen by approach from the sea-side, not from the shore-side. They do not take us seriously when we approach them from the point of view of a "land-lubber"—they do not think we are real sympathizers with them. And as with the work among country people, we must specialize on fishermen. As Jesus Christ taught Peter where to fish, so with present-day fishermen, we must help them in the technique of their own work if possible, show them where to fish and how to catch fish. Usually the children of fishermen are very much neglected, so any work among them will help the advance of Christianity in these districts. Adult education and the Cooperative movements will also help them. Through these channels we can approach them very easily. Every year nearly 50,000 fishermen go to Kamchatka and Saghalien to fish in the summer time. The condition of these men is the worst among all the migrating labourers in Japan. But these migrating labourers are easy to catch with Christian evangelization, and they have widespread influence in the provinces they come from. We must work for them.

IV. Work for Miners

Miners are very few in number. There are normally about 40,000, but because of the business depression they are now reduced by about one-fourth. They are migratory workers. In some sections of Kyushu the turnover comes up to 130% a year. And usually the lodging places of miners are closed to visitors. In northeast Japan these lodging places are called eating places, (*"hamba"*), and in the southwest they are called barns (*"naya"*), and their dormitories are the worst that are to be found anywhere. For this reason the evangelization of miners is very difficult. A special mission must be organized for them, for publishing tracts and leaflets for the miners, and literature evangelization for them must be organized. And if permission from the mine-owners can be gotten to enter the dormitories, group study of the Bible in them is very effective. In Kyushu mines there are three shifts daily, so it is very difficult to gather all the men at one time, and even if they do come together at one time they are very tired from working underground and breathing the carbonic acid gas, which is usually up to 19% in the pits. So it is

better to plan work so as to reach each shift separately. Their dormitory conditions are like those of the slums everywhere, so some kind of settlement work is necessary for them. As they are migratory, special homes or hostels to entertain them will do a great work for them. In Nogata and in Fukuoka, both in Fukuoka Ken, Kyushu, are two of the chief centres. Some sort of miners' homes in these two districts would help a great deal.

V. Work for Sailors and Houseboat Dwellers

Some very good work has already been done for sailors on ocean steamers, as for instance in the Kai-in Home in Kobe. But evangelistic work among sailors on Japanese junks has never yet been attempted. In the Inland Sea there are thousands of these sailors, and in the harbour of Osaka alone there are at least thirty thousand people living always on the surface of the water. They are the most neglected people in Japan. As their children move around on the boats also, recently Tokyo and Osaka city governments started a special system of education for these children. Mr. Den Ito, an earnest Christian, is the principal of the school for the boatmen's children in Tokyo. In Osaka the proprietor of a licensed brothel, Mr. Higuchi, started a movement to help the education of this neglected class. He died two or three years ago and the work is abandoned. (Here is a Christian opportunity!) I think there are at least half a million who are engaged in this kind of work, and most of them are very illiterate, because they have had few chances to receive education. Up to the present time, except for the work of Mr. Ito, no one has touched this field. To reach them, sailors' homes must be established. At least forty or fifty such institutions are needed. And even among the steamer sailors more homes must be established. As the sailors are the most lonesome people, cut off from any connection with the land, if we can pass on our kindness to them they will take it with gratitude. They usually are generous, though somewhat inclined to superstition. And because they are more or less facing temptations to immorality, clean homes for them are the best instrument to lead them to Christ. Small gasoline boats will help the work a great deal, because some sailors sleep in their boats even while in port, and do not come ashore, so if we can visit them ship by ship and pass on the gospel tidings by means of tracts and leaflets it will help them a great deal. In the big harbours throughout Japan

this kind of *Gospel Gasoline boats* is very much needed,—in the ports of Tokyo, Osaka, Kobe, Yokohama, Moji and Otaru.

Conclusion

As I have described the situation throughout Japan, the work needing to be done among the neglected classes is tremendously big. As the Christian movement in Japan has been concerned mostly with the middle class, the Church has grown to the point of independence. But as the missions are withdrawing their forces from Japan, the evangelization of the neglected classes is about to be deserted. And the methods for the neglected classes must be different from those which will do for the middle class. The teaching type of evangelist was sufficient for the middle class, but among the neglected classes, teachers will not do. The workers must be service-men. They must be busy. If possible they must be self-supporting. They must be patient to endure difficulties. From the middle class we can reap results within a short period, but not so among the neglected. We have a proverb in Japanese—

"Momo kuri san nen, Kaki hachi nen,
Ume wa suite, ju san nen."

"Peaches and walnuts bloom within three years, persimmons take eight years, but the plum—the sour plum—takes thirteen years." The neglected classes of Japan belong to the plum-tree class. Peach trees may bloom in three years, but among the neglected classes it takes ten years more. If the missions withdraw before they reach the neglected classes and leave them to the Japanese church, we do not know when we can evangelize them. Even though the Japanese churches have attained economic independence, they are in great difficulties, and they have no extra energy to organize special missions to the neglected. We need to see the need and venture a new movement to uplift those who are sitting in darkness. And foreign missions and foreign missionaries have more chance with these classes than among the middle class now, because as I have stated, those who can serve will win souls from among them. The neglected classes will not be prejudiced against missionaries on account of their nationality, if they are willing to serve. But with the middle class intellectuals, nationalistic consciousness is so much awakened that foreign missionaries are not well received. Some settlements carried on by missions are quite successful. For instance, Mr. Price's work

in Mikawajima, Dr. Axling's work in Fukagawa, Mr. Moran's and Miss Cary's work in Honjo, Osaka, and Miss Adams' work in Okayama are the best examples of how foreigners can reach the neglected and reap great results. But more work must be done for city labourers, and also for the peasants.

If somebody says "Japan does not need missionaries any more," he is looking only at the middle classes. There are ten million new voters, and this is counting only the male adults. If we count their wives and children, there are at least forty million proletarians in Japan who need the gospel. And they never say, "We dislike the missionaries." Before we withdraw the missionary forces we must try placing them among these neglected classes where the work is so much needed. I am afraid that if we neglect them and start in very late, materialistic radicalism will spread among these pauperized proletarians, and the soil, at present soft and fertile, will be turned into hard soil, and it will take at least half a century to turn their attention back to the gospel. That is the reason why I want to ask the attention of the mission boards. We cannot wait! The field is ripe! The tide is high! We must work *now*, or lose the chance for at least half a century.

TOYOHIKO KAGAWA.

Evangelism Through Industry

IT is not an easy task that the Editor has set me in asking for an article describing how the Omi Mission makes direct evangelistic agencies of its so-called industrial departments. Experience has taught us that one cannot advocate any method one has been trying without being accused of being unappreciative of the methods of others. How to tell the truth without offending anybody is a job compared to which fiction is a soft snap.

There is one misconception of the Omi Mission which it becomes necessary to correct at frequent intervals. Nearly everyone who introduces one of our staff to an audience includes in his remarks the statement that the industrial activities earn the money by which evangelistic work is supported. And they are often surprised to have the correction made that the industrial departments are in themselves evangelistic work.

How can we make this clear? Perhaps it will help if I divulge this much secret information: There was a time years ago when the proceeds of the architectural department were sufficient for the upkeep of all the Mission's work. Yet we put through the "Omi Sales Company" (our importing department) and carried it without profit for a time, because we needed a straight business (or commercial) activity in order to demonstrate to unconvinced business men that what we were preaching about Christianity could actually be put in practice, successfully, in Japan, and even under adverse circumstances. Again there have been periods of a year, since the importing department has been producing enough to support all our work, when the architectural department has failed to show any profit. But we have never thought of closing it, because we need it as a Christian demonstration in the professional field, as a point of contact with labouring men for evangelistic purposes, and as a training school for Christian workers!

This is history. Perhaps we can still further clear up the matter in this way: If it were to happen that some person of wealth should present the Omi Mission with a sum of several million dollars, and it could be shown that such sum had been acquired without exploitation or any other means that would render it unfit for Christian

work,—even though its income should be more than sufficient to support all our so-called "direct evangelistic" work, still we should not give up our industrial departments. To lose them would handicap our evangelistic efficiency beyond repair.

There are three outstanding ways in which our industrial departments contribute directly to evangelistic work: I, As a demonstration of Christianity, especially to those who understand through the eye better than through the ear (such as business men, students, and most other normal human beings); II, As a training course for evangelistic workers; and III, As a helper of other missions.

I. Very little mission work is undertaken for business men. They are one of the most neglected classes. If they are prominent ones, they are solicited for gifts, but not for their own souls. If they are poor to middling, they are unnoticed unless they come forward of their own accord, which is very seldom. Even if a few of them are nominal members of churches, little effort is made to urge upon them such a thoroughgoing Christianity as to alter their business methods and objectives. (This is probably so because missionaries have been accustomed to the same thing in their homelands.)

The Omi Mission, being located at the source of the notorious *"Omi Shonin"* (the historic pioneers and pirates of trade in Japan), naturally felt the urge to make some effort for this neglected class, —along with the farmers of the district. We found it easy to win approval of the theory of Christianity. Many would say, "Yes, this is ideal; but unfortunately it won't work in this community." The only answer is to demonstrate that it will work.

That the demonstration is effective as an evangelistic means is another question; but if it will not work, then nothing will. And we believe, after about twenty years' experimenting, that it does work. We could give many instances of individual cases, and we can point to a general change in local atmosphere; but perhaps the best evidence is the significant fact that dozens of preachers throughout Japan continually cite our industrial departments as their unanswerable example in support of their pleas for the principles of Jesus in everyday life. Another bit of evidence is the attitude of workers in the industrial departments, and of their families. It must signify a different method of work and treatment, when those who are offered double to quadruple their present salaries by other organizations refuse to leave us; and when parents come to ask that their sons or daughters be employed, regardless of pay, because of the moral and

spiritual influence. And yet, the experiment is still in its infancy. Whatever many enthusiastic admirers claim for it, *we* do not claim "success." Success comes at the end of the course, and we are not yet dead.

For a long time we were informed by well-meaning friends that Sunday-rest in building operations could not be practised in Japan. Some may still believe this, but very few care to argue the point against our twenty-years' experience in enforcing it on buildings for non-Christian clients as well as others. And we have proved that no time or money is lost by this humanitarian practice.

We occasionally hear someone maintain that efforts of this type are outside the sphere of evangelism; that all we should do is preach and baptise, and let the converts flounder for themselves in the morass of a non-Christian environment, winking at their compromises with custom and competition; and if we give them "faith" we need not concern ourselves (or them) about their lack of works. But we cannot help feeling that St. James was right in saying that "Faith without works is dead."—Certainly it is at least rather delicate, and lacking in evangelistic aggressiveness or effective influence in its community. The churches of Japan are suffering from the policy of faith without works, in its unhappy meaning; and the need of the hour is for upstanding lay members who take their religion seriously seven days a week.

This conducting of industrial enterprises according to the principles of Jesus (which include service vs. profits, honest treatment of all customers, the employment of workers for their good rather than for what can be made out of their work, reasonable working conditions, the handling of only such articles as will benefit society rather than of those which make the most profit, and the use of the proceeds for the general good rather than hoarding them as personal property) is in itself evangelistic work, practical and direct, and proclaims the Gospel of the Kingdom in no uncertain terms.

For example, a business man at the head of a large corporation was astonished to learn that the health of all our workers and their families is looked after by the Mission. Not only are bills for medical care handled by the health committee and paid from the central treasury, but preventive measures are taken in the close observation of living conditions, physical habits, and general welfare of every worker, regardless of age, race, or position in the organization. The visitor wanted to know why we go to such lengths and how we can

afford to do it. He was informed that this is our understanding of Christianity and therefore we are bound to do it, whether the "how" seems difficult or not. He professed to get a clearer idea of what Jesus meant by the Kingdom of God on earth from this observation than from many sermons and books.

At the opposite extreme is the case of a missionary who visited us some years ago. He was a zealous evangelistic worker with many native evangelists under him. But he admitted that he had not even been inside of the homes of his associates—"because it embarrassed them to have him see the unsanitary way they live"! In our theory, these workers should have been "embarrassed" out of their unsanitary habits before being sent out to teach others about "the Christian life."

Incidentally the business departments do another piece of direct evangelization in the conversion of such persons as from time to time enter the staff before becoming Christian. (We have made a practice of taking in, under certain circumstances, a limited number of non-Christians as an evangelistic measure; although, of course, no one can become a permanent member of the organization who has not professed faith in Christ.)

Practically no one seems able to resist the influence of the Christian way of conducting business who has experienced it for a reasonable period. No urging is necessary; the faith is self-explanatory to all on the inside. Especially significant is the favourable effect upon the families of this type of convert—in contrast to the opposition often met by those whose only information has come through the ear.

It is easy to attribute this to the ulterior motive of "holding a job"; but "Rice-Christian" does not rightly describe the type of life and service exhibited by these particular converts. They have come in through too narrow and strait a gate to be very wobbly.

All this does not take into account the further evangelistic services of the workers in the industrial departments,—all of whom take active part in the local Church, Sunday school, and Mission Y.M.C.A., and most of whom go out Sunday afternoons by bicycle, bus, boot, or boat, to carry the Gospel to surrounding villages, to demonstrate to laymen the importance of giving themselves and their employees Sunday-rest from material pursuits to give their souls a chance, and of spending at least a part of the day in offering a chance to their neighbours' souls; in fact, that such practice is the best way to develop their own little acorn souls oakward.

II. As a training school for evangelistic workers, we have found our industrial departments invaluable. We have before this referred in these pages to the desirability of all preachers having some practical experience in business as a part of their regular training. It is appalling the ignorance of ordinary business ethics which is displayed by the average professional religious worker. Unfavourable impressions of the Faith they represent are made upon experienced business men. And such workers are often unprepared to be of any practical help as advisers of their business parishioners. The lack of practical experience or of positive convictions concerning Christian standards for industry on the part of pastors is in no small part to blame for the failure of church-member business men to display any marked difference from those outside the church in their commercial relations.

Ideally, we should like to have every one of our evangelists spend a certain amount of time in actual work in the industrial departments—just as our industrial workers give considerable portions of their time and efforts to "direct" preaching and teaching. Our minimum requirement in this respect is that all evangelistic workers shall assemble with the rest of the Mission staff every month for a half-day session, at which they must not only give detailed reports of their own work, but also listen to detailed reports of all industrial departments. Years of this direct contact with the business departments tend to develop better system, more regard for time, and more business-like and definite reports, similar to those of the business departments, instead of oratorical ramblings.

The evangelistic workers have full charge of their own budget funds at their stations, and are as accountable as the men in business branches. There is no need of "missionary supervision" of finances. We are inclined to believe that a man who cannot be trusted with a few hundred yen should not be trusted with a few hundred human souls. At the same time responsibility for finance calls for a certain amount of training in the handling of everyday affairs. And this, again, makes the evangelist a much better administrator and spiritual leader. The sermons of such evangelists as have had experience in trying to put their beliefs into practice in ordinary walks of life tend to be much more instructive and convincing, also, than those of men who are theorists only.

We hear such statements as the following from time to time: "I do not know much about Christianity yet, but if it is that which

has made Mr. X the sort of man he is, then I need it and I want it." Mr. X is a Christian business man, whose business is made an instrument of Christian living instead of a handicap to it. All that is necessary to make an effective evangelist of Mr. X is for him to declare simply and clearly that it is Christ Who leads him.

One of the strongest evidences that an evangelistic worker is wholly and disinterestedly in earnest is the knowledge on the part of his hearers that he is not paid to preach. Every one of our industrial department workers sets out on his "evangelistic" efforts with this distinct advantage. It goes farther than much eloquence and many prize methods in persuading the hearers that his faith is vital to him.

And it must not be forgot that every such worker is still an evangelist during the five or six days when certain hours must be devoted to business pursuits; and the manner of his doing his week-day work is his ultimate message; his effective exposition of what he understands to constitute the Gospel of Christ. The eyes of all whose ears have heard his testimony are busy checking up on the reality, and by the measure of his practice will they value his preaching.

The unfortunate handicap of the ordinary "evangelist" is the fact that he has no means of demonstrating what he so valiantly expounds and probably even believes.

Some of our best evangelists, best *preachers,* I mean, have come through the training school of our industrial departments. Their sermons are not lacking in human interest and they sound a note of authority which actual experience alone can supply.

III. Another direct service to evangelism which our industrial departments provide is the help they render to other Missions (of course, assuming that other Missions are doing real evangelistic work). It is hard here to draw the line precisely between direct and indirect evangelistic service. For example, several of the workers from our industrial departments are in constant demand as speakers at evangelistic meetings of other Missions throughout Japan. This no one would question as being direct evangelism. But is it really not direct service to the same end when these departments help other Missions to secure better equipment with which to prosecute their evangelistic work, new tools for evangelism?

Regularly our architectural department contributes services of this nature. The work done is such a service, and the discounts from

regular charges are further services; and there are gifts beyond the discounts in many cases of special need. (And this does not take into account the occasional work done in compliance with regular orders for which no payment whatever is collectible because of the strange warp of financial psychology of some of the Christian workers whose training seems to have lacked entirely all business experience).

Likewise the importing department supplies various equipment of real value to the evangelistic forces; but this is of little significance in comparison with their service of demonstrating the Christian life in an understandable way, which can be referred to by evangelistic workers as indigenous exhibits in verification of their claims. Missionaries who present exhibits of this sort from cases known to them in their homelands may expect their hearers to react in one of two ways: Either they may doubt the accuracy of the report of a case too far away to be investigated, or else they may accept it as true and reasonable in another social and economic world but inapplicable to Japanese conditions. To be of convincing force the example must be in Japan.

That a staff of more than one hundred Japanese Christians are expending the pains and the financial obligations involved in such an experimental demonstration of the principles of Jesus ought to mean something to the cause of general evangelization in this Empire.

And there remains also a further, though indirect, service in the various experiments with new methods which an independent, self-sustaining organization can carry out; the results of which are available to all contemporary Christian workers who care to investigate.

Because we enthusiastically advocate one particular method of evangelism does not mean that we repudiate all other methods. Without enthusiasm for it, no one can keep at a difficult method. As a matter of fact, are there not three general groups of methods open for attacking the problems of effective evangelization and the establishment of a permanent organization, regardless of the details of ways and means? These three methods, it seems to me, are typified by the three ways one may get from one side of a mountain to the other. One may detour around the mountain, or one may climb up over and down again, or one may tunnel straight through.

Most of us in our mission work tend to take the course of least resistance; to seek a way round the mountain, we must at all costs get to the other side. A smaller number of us, with heroic stubbornness climb straight over, a strenuous labour, although it leaves little

trace behind. A few of us set about the task of tunnelling straight through. This means patience, slow progress, small "results," a life-time job on the one bore. But when these workers come out on the other side, arriving at approximately the same point as those of the other two methods, perchance, and certainly much later and with infinitely more labour, they have left behind them a permanent course, straight and clear and easy to be followed by all who come after, whether "foreign" or "native"; an indigenous organization that shall not be moved.

In considering "new methods," should we not measure them up by the test of their intentions: are they calculated to get us around, or over, or through the mountain?

In the Omi Mission industrial departments, we are merely trying to follow what we conceive to be the third, or tunnel, method. If we are wrong, no one but ourselves need suffer for it; for certainly the method is not one that is likely to lure the weak of will from the straight and narrow Way!

WM. MERRELL VORIES.

Pulpit and Press in a National Mission

IN the year 1887 at a gathering composed of Japanese and foreign representatives of the Society for the Propagation of the Gospel, the Church Missionary Society, and the Missionary Society of the Protestant Episcopal Church of America, there was founded that branch of the Christian Church in Japan which is known by the name of the Nihon Seikokai.* While preserving on the one hand a historic connection with the past, which is ever one of the sources of strength of the Church of Christ, on the other it secured that freedom and independence which is essential for the healthy growth of a national church. Today the Nihon Seikokai takes its place as a member of that great family in all lands which goes to form what is known as the Anglican Communion.

At the Triennial Synod of the Church held at Nagoya in 1926 it was decided to celebrate the fortieth anniversary of the above event, which would fall in the year following, by holding a National Mission. The responsibility for making the necessary arrangements was entrusted to the Missionary Council of the Church in consultation with the several diocesan councils concerned. As is not uncommon in Japan the Mission was given a special name, and it was called "The Awakening Movement."

In the autumn of 1926, the Missionary Council approached the New Life Hall in Tokyo, the headquarters of the Newspaper Evangelistic work of the Church, and invited its cooperation in the forthcoming Mission. As a result of subsequent discussions it was decided to set up inside the New Life Hall "The Literary Evangelistic Bureau of the Church." It was in charge of a committee of six, five of whom were Japanese, under the chairmanship of Dr. Motoda, Bishop of Tokyo. To it was entrusted the task of rendering such assistance to the Mission as it could by means of the printed page.

The Committee decided to make use of two main methods, namely, by issuing a special Mission newspaper, and by inserting articles

*Literally "The Japan Holy Catholic Church"—the distinctive name of the Japanese branch of the Anglican Communion. For purposes of convenience, and not in any exclusive sense, in the article that follows the term 'The Church' will be used to describe it.

in the secular press of the country, and it is with these two methods that the present article is concerned.

The special Mission newspaper was christened the "Seikokai Shimbun" (Church Newspaper) and consisted of three issues. In appearance and get-up it was exactly the same as an ordinary daily paper. It had its leading articles and its news columns, its interviews and its discussions of present-day problems, its social service reports and its women's and children's columns, its book advertisements, and in one issue, at all events, on the notorious 'third page' the story of a murderer! But the note dominating the whole paper was the evangelistic one. The paper was sold to the churches at the lowest rates possible for use in connection with their local missions. In one case a localized edition was brought out. An edition of 100,000 was exhausted, and many requests have come in since that it be continued as a regular feature.

Though the issue of this paper meant a tremendous lot of work for a short period for those responsible, yet it was not the main feature of the Bureau's activities. The more important task was that in connection with the use of the local papers alongside the local missions in various parts of the country.

Hitherto on such occasions activity has been inevitably confined to the immediate neighbourhood of the church concerned. By means of public meetings, posters and personal work, it has been possible to bring a few hundreds or at the most a few thousands within sound or sight of the Christian message. Now these methods have a permanent value, but it is a moot point if they are sufficient in an age when the whole population is able to take an interest in national and world movements through the medium of the daily paper. When in addition it is remembered that 90% of the farmer-population of Japan, which is half of the whole, is, as the recent report issued by the National Christian Council shows, still unreached, and when it is further remembered that this class is a reading class and representative of the best elements in the nation, it is perhaps not too much to say quite frankly that present methods are inadequate. If the Church is ever to win this land for Christ, she needs to think in bigger terms than she has done hitherto, both of the greatness of the task and of the unlimited resources in God.

Anyhow, the use of the secular press in connection with the local missions all over the country was an effort to broadcast the message on a wider scale than hitherto.

The general plan adopted in each centre was something like the following: As the time for the local mission drew near, an article appeared in the local papers on the subject of the need of a national awakening to righteousness. This was followed a week later by one announcing the forthcoming mission and introducing the speakers to the public. When possible their photographs were inserted. On the opening day of the mission a message appeared in the papers from the missioner himself, and this was followed on subsequent days by articles, by advertisements of the meetings, or further messages if there was more than one missioner. It was made an invariable rule to have articles by the local clergy also, as on their shoulders above all others would fall the work of the 'follow-up,' and they were the permanent element in the locality. Every article ended with an invitation to those unable to attend the meetings to apply direct to the Bureau for a specimen copy of the special newspaper referred to above. Between three and four thousand people availed themselves of this offer.

While the newspaper work in connection with the Seikokai New Life Hall had previously been confined to the central papers, in the year of the Mission the fullest use was made of the local papers. As a result articles appeared in some thirty papers stretching from Hokkaido in the north to Formosa in the south. In many cases the articles were inserted free, a small charge being made only for the actual advertisement; in all cases substantial reductions were made. In one case it was possible to use the local press through the courtesy and cooperation of the newspaper evangelistic offices of another Mission. In some cases negotiations were carried through direct, in some by the local workers, while some were entrusted to that excellent Christian Advertising Agency, the Mannensha, whose connections stretch throughout Japan. In every case it was made clear that the article was part and parcel of the work of the Church itself.

When it comes to asking what were the results, one is at once face to face with a difficulty. In a work of this kind, especially when the object of the advertisements is a spiritual and not a commercial one, it is almost impossible to sum up results; it is certainly quite impossible to reduce them to statistics. But it will perhaps suffice to show the power of this method, if a few instances are taken from the reports that came in.

From the standpoint of the Newspaper Evangelist, Hokkaido is almost an ideal field. The island is self-contained and is covered by

two newspapers, which probably reach 80% of its people, and both these papers are sympathetic to religion. The mission was held in over a dozen centres and three missioners were specially invited for the occasion. Thirteen articles or notices appeared in each of the big papers. As a result of them the Bishop in Hokkaido writing some months after the Mission was able to say, "I found in Hokkaido that the publicity obtained through the newspaper work has been of very great value. The Church became known; the Mission became known; and the audiences were affected by the publicity. Everyone was enthusiastic about this method." The Chairman of the local Missionary Council in his own city reported: "The Newspaper work as a first experiment has been a success. In this place very good results were seen. The advertisements were put into the papers as articles, and as they varied in length and appearance they did not give the impression of being advertisements. I was amazed at the power of this method. The newspaper Editors and Publishers were very sympathetic and gave their best advice as to how we could put things in, and they themselves attended the meetings. The Head of one of the papers attended two of the meetings himself, and was extremely kind. I arranged with them that they should put things in free, but I think it will be well if you give them some token of thanks. (Hole's Illustrated Life of Christ was sent.—W.H.M.W.) I think that I will try and write articles myself from time to time to go in in a similar manner. The church was full for the first time in its history." Later he has since announced that over 100 'good enquirers' were secured by the newspaper articles, by which he means enquirers who have not stopped at giving in their names. In addition to the above over 500 applications were received from Hokkaido alone for further study and instruction.

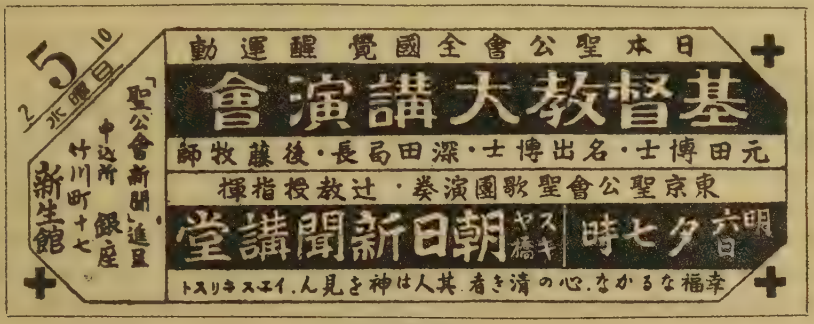
In one of the prefectures not far from Tokyo two of the local papers were used. The Tokyo papers are the more influential and have the bigger circulation in the district, but the matter of cost prevented their being used. Judging by the result of the articles in the smaller papers, it is perhaps just as well. Writing after the mission the pastor in one of the cities in the prefecture says: "We are rejoicing at having had flourishing and much blessed meetings. I would like to see similar articles every time we have a mission in order to let people know as widely as possible about our church. As the position of the church is rather inconvenient, many people do not know where it is; and as the building is not a big one, we have

always considered an audience on the occasion of a mission to be a good one if it numbered fifty. This time I reckoned that on account of the articles we might get a hundred. Unfortunately just before the first meeting began we had a terrific thunderstorm; but we got our hundred! On the next night it was fine and the church was packed with two hundred people; so full, indeed, that there was not room to insert a gimlet! Such a thing has never been known in the history of the church."

In the city of Kyoto use was made of the Kyoto Edition of the Osaka Mainichi, which is one of the biggest papers in Japan, and a series of articles appeared on the local page. Writing of this the Bishop of Kyoto says: "With reference to the newspaper work done in connection with the Mission I feel that....the newspaper articles were very valuable in the movement. All the clergy were delighted when told that they could have such articles published, concurrent with the meetings. At the time I heard many of them speak in a most gratifying way of the articles which were published. They felt that the contents of them, and the widespread publication of them, could not but be a great asset in our work. I heard a number of the men also speak of individuals who had come to the meetings because of seeing these articles in the newspaper. As you say it is difficult to get a comprehensive record of the exact efficiency on this point, but from what I have heard I feel sure that it was great. Personally I have felt very highly gratified that the newspapers were not only willing to publish the articles, but offered greatly to reduce the rates.....To have them offer cooperation in what was a purely evangelistic campaign indicated a degree of sympathy with the Christian cause which ought not to be overlooked."

Finally a word should be said about the plans that were employed in the capital itself. Here the situation was entirely different. The papers are national; there are no local ones worthy of the name. It hardly seemed right to use a lot of money on articles which go all over the country to advertise meetings in a lot of little local churches in one city. Besides, even if it were deemed desirable, the advertising rates were such as to make it almost prohibitive. The situation called for new plans. It was decided to open the Mission with a big united meeting in one of the public halls of Tokyo, and accordingly the Bureau decided to concentrate on this meeting. If the Mission made a good start and the opening meeting was made very definitely a prelude to the local missions that followed, there was no reason

why the newspaper work should not focus its main attention on this beginning. Accordingly articles appeared in two of the Tokyo papers with messages about the Mission and the missioners who were to speak at the meeting; on the day before the meeting an announcement of it appeared on the back of the tram-tickets of the city, on the



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day of the meeting itself notices appeared in three of Tokyo's biggest papers, while a full programme of the mission throughout the city was prepared for distribution among those who should attend the meeting. It was with beating hearts that we awaited the results. The united prayer meeting held four days before was an assurance of what was to follow. On the evening in question the hall, which seats a thousand, was packed with fourteen hundred, an overflow meeting of six hundred was held in a hall a mile away, and it is reckoned that another thousand who came to the main hall went home without going to either meeting.

Further, the reports of the local missions given some weeks later showed that on the whole attendances were above the average, and it was felt by all that the experiment was worth while.

Of course it must be made quite clear that this result was not due solely to the press work; the cooperation of the churches was an even bigger factor. But if the appearance of those who attended these meetings is any gauge there is no doubt that a very large percentage were of the type who do not normally go near any church.

Nobody was more conscious of the shortcomings of the work of the Bureau than those who were responsible for its conduct. In many cases the preparation was hurried and the results were disappointing; in some centres the slowness of the local workers to respond to a new idea made it difficult to get a move on, while to others the novelty frankly made no appeal. In many cases the staff-work left much to be desired, but at all events it gave experience which should be invaluable in future. But there is no doubt that despite it all the experiment was tremendously worth while. Not only was it of use as a direct evangelistic effort, as the above letters show, not only did it serve to bring the Church and its message before the public as never before, but above all it opened up vistas for future service which call for pioneers who will go forward to win fresh territories for their Lord and King.

W. H. MURRAY WALTON.

Experimental Work in a Japanese Village

"The Friendly Neighbour Hall" at Gokurakuji

WE might first mention our objectives in starting "The Friendly Neighbour Hall" or Airinkwan and then tell something of the results, though these are extremely hard to collect for the reason that the separation of the diverse influences at work upon the village children is so difficult a task as to be almost impossible. Some of the objectives are being moderately realized, but this may be chiefly due to the influence of the well-to-do and cultured people who are settling in this section of the country and changing its character radically, and also of course acting as a leaven in making the village people more like themselves.

Another reason is that the older children who came to us twelve years ago have now grown up and gone away, at least we seldom see them. Some are married, some working in trades, some in domestic service and some have died. Two went to Mission schools and became earnest Christians but married non-Christians.

Lastly, the children we have now are partly villa children and ordinary residents, and partly villagers and hence our objectives are changing somewhat with the change in the personnel of our pupils.

But to enumerate the objectives: (1) sanitation and hygiene. When we saw so many children suffering from boils and skin diseases we felt the sanitary conditions must be bad and hoped to improve them. When we saw the seashore defiled by unsightly heaps of garbage we wished to join in village improvement work. (2) Moral and spiritual needs. When we saw how ignorant the children were and that their morals and manners and home education were sadly neglected, we wished to give them religious and moral education and also supplement the school teaching by providing home reading, a free kindergarten, boys' and girls' clubs, a reading room, a playground and at Christmas a celebration at which all would be welcomed and entertained, especially the little ones. We hoped for some mothers' work, too, if a teacher qualified to give instruction could be secured, but this latter feature has been almost entirely neglected. The kindergarten

teacher was usually not well trained or sufficiently interested, or strong enough physically.

Now as to what we actually did do, the record might be made very brief, say statistical, or very detailed, including many descriptions and incidents. As the space is exceedingly limited, this account must be greatly condensed.

We began with a Sunday school and such teachers as we could find willing to come without pay. In the spring of 1916, we opened a kindergarten with about twenty children and employed a teacher for four days a week (sessions 9:30—11 a.m. and only on fine days). We paid about twenty yen per month. When the teacher lived with us we gave board in exchange for household or other services. We kept the kindergarten up until about 1923 just before the earthquake. Since then we have limited the sessions chiefly to Sunday. The Sunday school has been run continuously since 1916, except that in spring and summer the children often take a partial or complete vacation. Our best season is from October to March. The attendance varies greatly, say from 10 to 50, according to whether good teachers are secured and the location is central, etc. We have had three locations and three different buildings (gradually moving west), but all in Gokurakuji village. Our teachers have been such as were available—sometimes volunteers from town Churches, sometimes even Rest Home guests, often ourselves or our Christian neighbour, sometimes a high-school graduate, and even our maid who used to help, in cleaning and lighting fires and taking home the kindergarten children. Our Christmas tree has always been an attractive feature and we often have two or three celebrations of different kinds at Christmas.

As to clubs, we had a boys' reading room and club open once a week in the season for several years but it was impossible to get a good boys' leader and finally the "gang," for such it was in the early days, left us, and we had only girls at Sunday school for some years. Now the boys are back again in small numbers in Sunday school but are of all classes, not a "gang," and at the last meeting of the boys' club we had twenty present. The girls' club has been kept up for all these years at irregular periods—sometimes on holidays, sometimes to prepare for Christmas, sometimes as a battledore and shuttlecock party and sometimes as a summer picnic in the garden or on the seashore.

We always have refreshments, sitting together round a long table, with the girls taking turn in serving the tea and cakes and oranges. Then we sing and talk a little or have a story. We have magazines and books, blocks and toys and pingpong for use in leisure hours. The children open the cupboards and help themselves and never or very seldom abuse the privilege. We do not lock the building but have had no trouble with thieves except once or twice when some collection money disappeared. We have collections only at Christmas or Easter and then give the money to starving Russians or Chinese or fire sufferers in Japan or Korean flood refugees. In 1923 we gave it to ourselves, as the needy ones after the quake! We bought a ¥115.00 organ about that time and needed all the money we could get.

As to hygiene and sanitation, we have not done much, but the children have gradually improved—very seldom now is a child seen with boils on its face or hands, and the washing facilities we had in the building are not needed now, so no longer provided. The children seldom come with dirty hands or rough hair, and in summer they wear bathing suits like the resort visitors and are seldom improperly clothed as they sometimes were in the old days. But the garbage question is yet unsettled, our poor efforts to teach by word and example meeting with but little success.

But why is this "Airinkwan" settlement work "a new method," such as the Editor requests? Let me indicate these new features briefly. It is independent of church or mission control, though contributions are accepted from any good source. It is supported partly by local people assisted by personal friends of the originators. It is religious settlement work and hence broader than either church or settlement work alone. It is carried on by one foreigner and one Japanese as co-workers, with Japanese assistants, in a Japanese environment. The advantages of the western mind are added to the excellences of the Japanese mind. Precedent thus becomes less powerful, and reason more so. The mistakes of both East and West are seen and avoided, to some extent at least, but in the process considerable friction is engendered hindering the smooth working of the machine but possibly increasing power and heat, and certainly breadth of view.

The greatest difficulties have been these: the untrained and inmature teachers, the unwillingness of teachers to be directed by a foreigner, the grotesque Japanese of the foreign director, the lack

of love for the villagers on the part of us all—what love we have appears to be genuine, but it is too thin and discriminatory, e.g., children are loved more than parents. But on the other hand the following important points should be noted. Without foreign initiative the work would hardly have been begun and without Anglo-Saxon perseverance would hardly have been continued at times when the outlook was discouraging; without Japanese cleverness and art and industry, faithfulness in detail work, and ingratiating personality, the work could not have been begun, nor have won the confidence of the community, nor have been carried on with even a measure of success to the present time; and without the backing of foreign as well as Japanese money but little could have been done.

The experiment may not have been a big one, but it has been abundantly worth while both in serving the community and above all in bringing a Friendly Neighbour into the hearts and lives of the young people of this village.

K. INAZAWA.

"Loaves and Fishes"

JESUS out of his great compassion distributed loaves and fishes to the assembled multitude. This was not done as a means to get them to listen to his message. These loaves and fishes had a value of their own. They fed the hungry. That was enough. I don't believe Jesus had any motive in giving the loaves and fishes beyond feeding the hungry. It is well therefore in our Christian work in this country to have some who simply seek to express this human compassion of our Lord. This is indeed the single motive of the work of the East Tokyo Mission of the United Church of Canada. In this mission there are four centres of work, Nippori, Negishi, Azumacho and Kameido. Let us begin with Nippori, the slum.

In the slum, human need is evident everywhere. There are the hungry, the out-of-work, the sick, the feeble-minded, the delinquent and the lonely. The Nippori Settlement tries to meet some of these needs. In the dispensary about 55 patients are cared for daily and about 10 babies are assisted into the world every month by our midwife. In our day school 180 children, gathered from the dirty streets, are educated. Many of these are without "seki" and therefore unable to enter the ordinary school. The school medical examination showed many of them under-nourished, as both parents are away during the day and the child has either nothing or at most a few sen to spend on the noon meal. Our school provides a hot meal for 31 children daily. Many of our girls are in grave danger of being sold to the bad quarters to bolster up the family income. We do our best to get them located in suitable situations. Our great hope in the slum is the children and by means of our girls' and boys' clubs we try to lift them out of their surroundings and give them a new start in life.

We have a bath for them, we give good motion pictures of our own, we sell them toys from our Goodwill Industry at a mere trifle. Thus we are fighting for this young life against the great odds of the slum.

Our Family Welfare Department is in touch with 700 families mostly living in 3-mat houses (6 ft. by 9 ft.). Here families, parents and children exist: we cannot say live. They sleep, eat, cook, play,

give birth to children, and die all within the confines of this little room. Such families have many problems and the Welfare Department is kept busy, placing patients in hospital, finding work, settling family disputes, registering children or marriages, preventing the sale of girls, advising on family budgets, making loans for equipment, and what is one of the surprising things, making bank accounts for them. We have now 80 families with bank accounts. Money for this is collected by our visitor daily. If loans are made the return payments are made daily.

When the last call comes to some weary sojourner and there is nothing to pay for a burial, the Settlement hearse comes and we act as undertaker as well as taking charge of the funeral. If anyone wishes to see the slum let him come to our old people's club which meets monthly. This club is just to give them a pleasant evening with some sort of amusement and tea and cake.

Our Night School is a more hopeful kind of work because it has to do with the young and enterprising. We have sewing classes and a night middle school. This latter is not largely attended as yet but it is a way up to some young people and we want to keep the door open.

Our newest but perhaps best known enterprise is the Goodwill Industry. Goods no longer in use are collected by us from well-to-do families in bags sent out by us. These goods are disinfected, cleaned, repaired and remodelled. Wages are paid for this to the out-of-work and then the goods are sold at a very cheap price to the poor in our own Goodwill store. Just now 923 bags are out, and 25 workers are at work. The reader may do his little bit in this work by writing for a bag, 1502 Moto-Kanasugi, Nippori, Nippori Airindan.

We have not forgotten the religious side. We have a splendid Sunday school, and religious influence comes in directly or indirectly in nearly all our work. We baptized 10 people during the year, and all of these are from the families above described. Our prayer meeting is well attended and cottage meetings are also held.

So much for the work of Nippori Settlement. Some may regard it is as well-meaning but futile. It may seem like an attempt to bale out the ocean. But don't be deceived on that point. This country has not yet really begun to take care of her poor. We are helping her to begin. We are drawing people's attention to the problems. So we dispense daily loaves and fishes just because hungry people can eat them and be filled.

At Negishi we have a different community and hence a different work. It is largely a district of small shops and people working in small factories. The people are for the most part living normal lives. But there is much lacking in them and the Negishi Hall hopes to supply some of their wants. We have in the Hall, a kindergarten, night school, sewing school, children's English classes, boys' and girls' clubs and a public playground. On the fourth story of the building is the missionary's apartment. From his standpoint it is therefore a Settlement and gives him daily contact with every branch of the work. The church is built just across the corner from the Hall. There is nothing new in the forms of work carried on at Negishi. They may be seen in many places elsewhere. The missionary living in an apartment in an institutional building, however, is not so common. This plan is one that has very great advantages and provides for him and his wife all the work they can do at their very door. Our regret is that we have other duties elsewhere and are unable to give all our time to Negishi.

Our third institution is the Labourers' Dormitory at Azumacho. After the earthquake the Home Office entrusted us with about ¥30,000 to build and equip a lodging-house for labourers. We undertook the work because we felt that the church should cooperate with the Government in doing this sort of thing. We were glad that they wished to have us do it. We have a church and kindergarten next door and the pastor is manager of the dormitory. We have not found the lodging-house a feeder to the church. One reason is that many of the lodgers are free labourers and do not stay long anywhere. Recently we have had a much greater number of factory workers and we hope that we may be able to make our dormitory a place where men who are seeking a higher life may live. If we can secure a good nucleus of Christians within the dormitory I am sure this can be done. However, we consider the service rendered to the public by the dormitory to be quite enough to warrant our carrying it on, even though it be of no special value to the church.

Our fourth institution is Kameido Church. Both this church and the one at Azumacho are situated in working-class districts and from the first have sought to provide churches for that class. Both of them have been successful and we are glad to say that the door to the heart of the industrial worker is opening. Hitherto it has been difficult to reach the factory workers. They have thought that Chris-

tianity was a white-colour religion. We are glad to say that today we are meeting with at least as much success in this field as has been experienced elsewhere among students.

I am told, however, by those who have experience that unless a worker has been in Sunday school as a boy the chances of reaching him are very slight indeed. Hence the great value of the Sunday school in working-class districts if we are to gain an opening into the worker's mind.

I am sure that a kind of Social Work such as we have at Negishi would be effective among factory workers. We hope to proceed along this line in the future.

Loaves and fishes have their independent value. The gospel has its own special value. Both of these the East Tokyo Mission brings to the industrial districts of Tokyo.

P. G. PRICE.

The "One Sheep" Movement

THE World War brought a great financial boom in Japan and lawyers were very prosperous everywhere, then. In the coal and steel districts of North Kyushu, many cases were brought to the courts, calling for more lawyers in civil and criminal cases.

Just at this time, a young and brilliant lawyer opened a small office in Fukuoka. He was specially fitted to take graft cases of Government officers and he made his name among the established legal firms. Soon after the boom came he was one of the most noted lawyers in the whole island of Kyushu and became a member of Fukuoka City Assembly. As is the way with all successful non-Christian men, he drifted very far into the *geisha* and liquor life. He drank heavily and thought that his brain could work better with the stimulus of liquor than without it. About the close of the World War there was one of the biggest Government graft cases, exposed in connection with the Yawata Steel Foundry. The chief of that semi-Government company, a famous man of the Japan Navy, hanged himself on account of the exposure. Mr. Shigemaro Yamashita, the lawyer, was employed by the steel men to defend them in the court, along with several other famous lawyers of Japan. In the midst of the case Mr. Yamashita felt dizzy and could not hold himself together in the court. He went home and consulted a doctor. The prescription was to cut entirely away from alchohol and *geisha* girls and keep quiet at home.

Being a man of strong will, Yamashita stopped drinking *saké* instantaneously. But he found out that he had gone too far into the alcoholic life. A nervous breakdown came on him so severely that everybody thought he could not live. For three sleepless years he wondered about death. His wife thought he had lost his mind. He tried all kinds of drugs to cure sleeplessness and found that nothing was able to save him. Finally he said to himself, like an old Japanese *samurai*, "It is better to die heroically than to cry out for salvation to doctors and medicines that seem useless." So he threw away his medicine bottles and all sickroom supplies. He stopped worrying about his sickness because he had resolved to die. He lay abed for many days getting ready to experience the climax of life,—death!

Death did not appear and he felt hunger and thirst. So he took pure water and a little liquid food. Slowly he returned to health, without using medicines. This experience of visiting the gate of death, made him think seriously about Jesus of Nazareth, who passed the lowest and hardest passage of life. Yamashita resolved to imitate Him and see if he could not taste a similar experience for Japan and for this rotten world.

As he was living in Beppu, he came in contact with a Methodist pastor who was quite "interesting" in presenting the real meaning of the Cross of Jesus. Yamashita decided to become a Christian at his first meeting with this pastor, and when he appeared in public he was seen wearing a silver cross on his watch chain, not being willing to wait for people to discover his new faith.

The *One Sheep Association* was formed in Beppu by Mr. Yamashita's efforts, and many leading men of the city were brought to the meetings. One of the most influential men in business in Kyushu told the writer, "Yamashita is persecuting us and we just have to come to these gatherings, for he sends automobiles after us at the meeting time." It is interesting to hear of a person actually driving men to Christian meetings. Christian laymen may do many things that ordinary evangelists cannot think of.

In the meetings of the One Sheep Association, everybody has a chance to express his opinion on all social and religious matters. In fact, they are all asked to take part, for a few minutes each. It is an interesting experiment as a forum. They usually meet in a hotel reception room.

It must be admitted that Yamashita San spends a lot of his money secretly for these meetings. He used to spend it for *geisha* girls and *saké*, but now he uses his money for a different purpose.

His character, his training as a successful lawyer, his death-bed experience, his prodigal past, and his great awakening to the new Christian life, bring all kinds of men to this One Sheep Association in Beppu. Of course, the Methodist church there is cooperating with him.

In the meeting of the One Sheep Association, they use a printed form of service. They always read the 13th chapter of I Corinthians and Luke 15:1-7 in three languages, as their Magna Charta. And they all unite in the Lord's prayer.

Yamashita San is a born agitator; he has taken the idea of the One Sheep Association to Nagasaki, Osaka, and Okayama. In Nagasaki, Mr. Kanemitsu, the chief of the Nagasaki Customs House, is leading the Association.

The purpose of the One Sheep Association is not only to bring the wandering sheep into the Christian fold, but to voice Christian principles in actual social life.

In Bungo Province, where there were very severe fighting and the killing of Christians in the 16th century, people used to think that Christians were about the worst kind of outcastes. In the midst of this prejudice, the One Sheep Association has changed the whole feeling of the people toward Christianity. The change of character in Yamashita, the leader of the One Sheep Association, was so conspicuous that the whole province took notice of him. When a railroad station master was killed in trying to save a drunken passenger, the One Sheep Association held a memorial meeting for him at the Station. A silver vase was presented for the chief's desk, with the following request:

"Please arrange to have some kind of flowers every day in memory of the heroic service of your deceased station master, and remember that the whole Nation honours such a noble sacrifice at this railroad station." The railroad workers thought it a great honour to receive such public recognition of their services. And thus by honouring others, the One Sheep Association secured public favour for its movement. Motor buses driven by sober drivers would be a service to the public. In Beppu, the One Sheep Association got the sign. *"Safety First—Sober Drivers"* put on all Kamenoi public-bus company's cars.

The One Sheep Association believes in interdenominational Christianity. Their discussions on Christianity emphasize the following points:

Denominational Christianity, both Catholic and Protestant, is very puzzling to the people who have lived away from all Christians' wars and ill-feelings of the past centuries, which were caused by differences of opinion on the part of a few agitators, called "Founders of new Denominations."

Why should Japan suffer from Occidental *separatists* who have made many Christianities out of one Christ. If it had not been for financial control of Mission fields from far away home-boards and

Missionary societies, Japan might have seen One Christianity, helping the whole National situation.

"A League of all Christians" would be better than denominations to clear up the whole situation. One church, one Christ, and one baptism can only come on this earth when such a "League of Christians" idea prevails. The present churches are too small to embrace the whole of mankind on earth.

In the old Buddhist scriptures of India there is a legend of an "enlightened" man who lived in a room only ten feet square. One day he was visited by 38,000 men who came to listen to his words of wisdom.

If Christ were made the true and only Centre of the Church, millions would gather round Him, and churches could be established even without adequate buildings!

The One Sheep Association is a small illustration of what can be done, by consecrated leadership, toward bringing the multitudes into a spiritual Church.

E. V. YOSHIDA.

Educating For/By Citizenship

Before the vivid scenes of the great earthquake had passed away, the farseeing heads of St. Paul's Middle School of the American Church Mission began to make plans for the new school to rise on a new site at Ikebukuro. In the reconstruction plans, the authorities decided to limit the student body to 500 instead of the thousand that were housed in the old historic buildings in Tsukiji. The Right Rev. Charles S. Reifsnider, D.D., President of Rikkyo Gakuin and the Rev. Shigeo Kojima, Ph. D. planned, even before the ground was broken for the new plant, that the School should take on new life in the new building. They likened the school building that their American friends contributed to a body and the students to the spirit. They realized that the school must begin to keep abreast with the new spirit that had sprung up throughout Japan following the earthquake. They knew that unless the students had a spirit of fellowship and modern discipline, the new model reinforced concrete middle school plant would be like a "white sepulchre which outwardly appears beautiful but inwardly would be full of dead men's bones and of all uncleanness."

They wanted their new school, that would arise from the ashes of the old, to be a worthy contribution to Christian educational endeavour in Japan, and that their friends across the seas would feel well repaid for their contribution. "Except the Lord build the house, they labour in vain that build it."

With these thoughts in mind, Dr. Kojima, who had only recently returned from several years of study in America and had become headmaster of the institution, appointed a Committee of Five progressive members of the faculty with himself to investigate how discipline was being maintained in the many middle schools throughout Japan. This Committee found two kinds of regulations in force. First the kind that dealt with moral principles, such as "Students must be diligent, Students must be loyal to the Imperial Family, and Students must be punctual." Secondly, they found that some Middle Schools enforced a more minute application of moral principles such as "Students ought to cut their hair short," and "Students should not carry knives," etc.

The Committee was not satisfied with either as a basis for the governing principles of the new Middle School-to-be. They felt that these old principles would not meet the growing needs of modern Japan's secondary education. They felt that discipline to govern the students of the new school must be that of a freeman: That the student must have a part in the making of the rules they themselves must obey. This recommendation became the first basic plan or idea for the new system. The Committee then went farther in their recommendation by stating that the present was the "age of democracy" and quoted in their report what President Butler of Columbia said in dealing with the individual in educational philosophy, "As the century closes the soundest educational philosophy the world over teaches that the individual alone is nothing, but that the individual as a member of society and of a race is everything;" or again the words of that well known German educator, Professor Natrop, who said, "The innermost heart of education is in the training of the will as conditioned by the life of a community and again as conditioning that life." They argued that especially in Japan, where general suffrage was being sought more than ever before by the masses, moral education in this new age must be founded on democracy. The student must live not only as an individual student as heretofore but also as a citizen of the community.

While the majority of the schools they investigated only emphasized sportsmanship and scholarship as the chief functions of their moral education, the St. Paul's Committee stressed the fact that a third principle should be added,—that of citizenship. This report was so well presented and the points so completely made to the authorities that the school officials voted to introduce what they termed, "the School City System" of discipline, as a means of attaining the basic principles of this new moral educational plan.

Purpose

"Do ye to others as ye would have them do unto you," became at once the motto of the new plan for both students and teachers. With the idea of accomplishing its twofold purpose, first, a freeman's discipline, and second, a new spirit of democracy, the authorities immediately started self-government among the students. They patterned the system after that prevailing in the Tokyo City govern-

ment plan, dividing the school into ten wards, two each for each year, representing A and B classes.

The Principal of the School became the Mayor of the School City, and three teachers became Deputy-mayors, each in charge of the three departments directly affecting student government, (a) Discipline, (b) Sanitation and (c) Equipment or school property. The ten wards of fifty students each are headed by a teacher as Ward Master, and then comes the Ward Assembly proper consisting of 15 elected members from the students of each class, all elected by popular vote. The first three members of each Ward Assembly make up the Municipal Assembly, while a Municipal Council is elected from the two highest classes, V a and b, and IV a and b. The Ward Assemblies meets regularly once a month, while the Municipal Assembly and Municipal Council meet once a term, although extraordinary meetings may be called when necessary.

For three years this form of student government has been functioning effectively. The students have expressed by their individual votes the kind of laws by which they want to be governed. Discipline, sanitation, health and the school equipment have been well taken care of. The boys have done better work, they have proven through the three-year experiment that they are willing and desirous of living up to any obligation that they themselves vote as law. They have practically put into effect the honour system in examinations and study period. Their own Ward officials carry out the orders of the School City Government.

The plan has been followed with a great deal of interest by the Department of Education and a number of the larger secondary school principals throughout Japan. It is a distinct departure from the old rule in Japan whereby the Faculty members must make all the laws and the students must merely obey them. They have taken their work very seriously and a careful record is made of all the laws and rules they themselves pass and an equally careful record is kept of how the laws are obeyed and carried out. Beginning with the recent graduation ceremony the "student government" began awarding two prizes to be given each year to the two graduates declared by vote of the School City Assembly to be the honour students in student government. These have already become the most coveted awards that the school gives to its graduates.

The Japanese youth of today has proven to the St. Paul's authorities that he is keenly interested in self-government and the school

expects to continue the system, which teaches the youth of Japan how to be a Christian citizen, that is as one who has learnt obedience as the key to community life and is prepared to take his place as a leader worthy of the great traditions of the Japanese Nation.

P. RUSCH.

The Nagoya Y.M.C.A. Scouts

ABOUT a year ago at the annual conference of the secretaries of the Young Men's Christian Association, Mr. Masuda, General Secretary of our local Association here at Nagoya, made a proposal to the effect that since Japan was a land of fires, earthquakes, and similar calamities, every local Y.M.C.A. should train a corps of young men who might be able to render immediate service in such time of need. Though no one could tell beforehand when a calamity of major proportions is to arise, sooner or later one is sure to come and we ought to be sufficiently on the *qui vive* to "be prepared" and not wait to do our organizing and training after the need has arisen.

Though at the time the proposal seemed rather doctrinaire to most of the other secretaries present, the idea had sunk deeply enough in Mr. Masuda's soul to blossom out later into an organization known as "The Nagoya Y.M.C.A. Scouts." As far as I know there is no organization of a quite similar character either in Japan or elsewhere, so it may rightly be classed as a "new enterprise."

The Y.M.C.A. Scouts have few things which can be called absolutely new. In many ways they resemble the International Boy Scouts: The uniforms and equipment are similar; the members are divided into patrols of eight men each, each patrol having a patrol leader and the group as a whole has a Scout Master and Assistant Scout Master. In other ways, however, it bears the ear-marks of the Y.M.C.A. What Mr. Masuda has done is to take the two organizations, the Boy Scouts and the Y.M.C.A., select the strong points of each and adapt them to a Japanese group of young men living in a Japanese environment. The Y.M.C.A. Scouts' emblem, for example, is the Boy Scout fleur de lis "Be Prepared" inside of a Y.M.C.A. triangle. The international fellowship idea, too, undoubtedly comes from the "world-wide" emphasis of the Young Men's Christian Association.

The new organization has now three patrols, that is, twenty-four members. A decided point of difference between it and the Boy Scouts is the fact that all the members of the Y.M.C.A. Scouts are young men rather than boys. Their ages range all the way from seventeen to twenty-eight, the average age being twenty-one. They

work under a very definite constitution with purpose, law, oath, curriculum of study, etc. all carefully written down and assented to by each member on joining. Just how the Nagoya Scouts resembles its parents on both sides and what it has inherited from each will be seen by glancing through some of the important points in the constitution.

A. The purpose. There are three main items in the purpose. (1) To promote the all-round development of the members—moral, mental, physical and social. (2) To serve the state and society. (3) To promote international good-will.

B. The Scout Pledge. "I promise to trust God, to reverence the Emperor, and to serve my country. I promise to help my fellow men on all occasions. I promise to observe the Scout Law."

C. The Scout Law. The important points of the law are as follows;—to practise loyalty and filial piety, to stress justice and righteousness, to do one's duty, to be obedient, to think of others, to be polite, to be self-possessed and unafraid, to be diligent and sincere, to be pure in heart and in body.

D. The Scout Curriculum of Study. (1) To know the constitution of Japan; to know the political flags of all the leading countries of the world and the names of their political leaders. (2) To learn the Scout oath by heart. (3) To learn the Scout history, rules, slogan, meaning of the symbol, song, the salute and the pass word. (4) To do one good deed a day.

When the above are all mastered advance work will be assigned.

There can be no doubt whatever as to the salutary effects of the organization on the conduct and attitudes of the members. They are progressively courteous, gentlemanly, and a strong group-consciousness is being developed. Too much emphasis cannot be placed on the fact that this is a self-governing club. Mr. Masuda is the Scout Master but he is consistently wise in the way in which he keeps in the background and puts the responsibility on the members of the group. Since the avowed purpose of the organization is public service in the larger meaning of the term they must needs "get ready." During the summer and autumn several times they were out camping. One time they went to the seashore, another time to the mountains, and still again to a plain near the city. They want as varied an experience as possible. In each case they do all their own cooking, carting, buying and planning. All the members have con-

fidence that they can now plan and prepare a meal with the best of them. To the majority, city-bred as they are, this is quite a novel experience but as helpful and enjoyable as it is new. On two occasions they have held three-day institutes on first aid. Some doctors from the Medical College, sympathetic with the aims of the organization, came over and initiated the members into the mysteries of bandaging, bone-setting, resuscitation, etc. At the first institute anyone who wished was privileged to attend and some forty-five young men took the course. The group has "served" at one fire already and proudly displays a letter of thanks that came from the local Young Men's Society.

A real point of difference between these Scouts and the International Boy Scouts is to be found in the fact that the Y.M.C.A. Scouts is organized on a definitely Christian basis. This does not mean that all the members are Christians—at present less than one-third are such. One member has already received baptism since the group began, and most of the others are now enrolled in some Bible-class. The influence is quite Christian. The first half hour of every regular meeting is given to devotions, Bible-reading and prayer. It is interesting to note the encouragement we received at the time of organization from the officials of the regular Boy Scouts in regard to the matter of Christian emphasis. The Boy Scouts are of course quite "secular." Mr. Takamatsu, the head of the Boy Scouts, though himself a Buddhist, over and over urged on us the advisability of stressing religious factors in the training to be given. The Y.M.C.A. particularly, he said, ought not to think of organizing a group without stressing heavily the strong points of Christianity. Mr. Masuda now has a plan to internationalize the idea of young men scouts with religious emphasis; he thinks that Christian bodies, especially, ought to utilize this powerful agency for good and not to leave such a productive field to purely lay bodies.

The most unique feature of the Nagoya Y.M.C.A. Scouts is the promotion and management of their "Noenjo" or experimental farm. The "farm" is a tiny one—only 300 tsubo—but it represents a lot of thought and labour. It was levelled, tilled, planted, weeded and drained by the Scouts themselves. In it they produce vegetables, fruits and flowers only. For the flowers, early fruits and bulbs, a hothouse with Arcola boiler attachment has been erected thus bringing the whole cost of the enterprise up to something over ¥2,000. The

money, however, was raised in an incredibly easy way by simply getting twenty men to underwrite the cost at an average of 100 yen apiece. We found a most unusual interest in the plan among the business men of the city. Most of them in their own youth were accustomed to some kind of manual labour and feel keenly the loss of such to the modern young city dweller. We were simply delighted with the response when opportunity was given to participate in the plan to "bring the young men back into contact with the soil and thus to increase their love of nature" as the prospectus reads. The current expenses are met by a yen a month membership, the Scouts agreeing to present to the members twice a month such flowers or fruit or vegetables as may be in season at the time. In this way the venture becomes a cooperative not a commercial one and the members have a definite purpose for their activities. In addition to the plots for general use each Scout has his own individual plot where he is free to follow his own special taste in the produce he raises.

The best proof of the success of the enterprise is the continued enthusiasm of the participants themselves. The other day I asked one of them what he thought of the Scouts now after more than half a year's membership. He replied that he was getting far more value from it than he had anticipated; the fellowship alone was worth much to all of them, he said. The uniform and the ceremony of course has a good deal to do with the interest attached since most people are not averse to a little show. The determining factor in the continued interest though, I am sure, must be looked for elsewhere. It is to be found in the fine purpose of the plan and in the fact that here is something worth while which the members themselves are doing; the Y.M.C.A. made the original suggestion and are following it up with thoughtful care but the execution of the plan has right from the first been entrusted to the Scouts. It is their enterprise. If, as our modern educators say, "to think, select and execute" is the sole road to character development, we may safely say, it seems to me, that the members of the Nagoya Y.M.C.A. Scouts are engaged in an undertaking replete with real character-making possibilities. I shall be glad to send literature to anyone desiring such.

G. ERNEST TRUEMAN.

Odds and Ends by Way of Experiment

OUR ANNEX

WE have a small Japanese home for young men. Those who live there are financially independent, each paying twenty yen a month board. At present two of them are students; one is a young man working under a High School professor, and another is a farm youth spending his time studying to prepare himself for work among the young men of his village. These young man help in our Sunday school and are active in selling Bibles, visiting the sick and playing with the neighbourhood children on our playground. When guests come in from the country they go to the guest room of the "Annex" where they are more at home than in a foreign-style bed. These young men return to their home villages with a living faith and the ability to run a Sunday school!

Bible Distribution

The Scripture Gift Mission has a "One-a-Day Band" to which some of our young men belong. They agree to give away a Gospel every day. We have added to this that they must sell a Testament every week. This is helpful in getting the Christians to witness. The Sunday school children sell Gospels to make their own money for collection. Anything that will get Christians to sell Christian literature does a double work. Our Roadside-Resthouse evangelist distributes free literature and sells Testaments. A box contains Testaments and a slot into which money is dropped.

Lectures at Schools

In the past year we have have been able to get in touch with primary and middle grade schools in country places where it is easy to find open doors for the Christian message. At first we went in with temperance talks, which opened the way, in most cases. Several young men's societies have invited us to speak about Christianity or some subject connected with country life in America. The latest is an invitation to come and help a Buddhist Sunday school in a famous country temple!

Newspaper Work

Local country papers are glad of news items and almost anything a foreigner can give them. The leading Mito paper has agreed to give us space for Sunday sermons. I have supplied quite a few of these, but it is difficult to get the right sort of sermons. It has occurred to me that we might have a newspaper sermon syndicate. We could get prominent Christians to write short sermons that would be released on certain Sundays to papers all over the country. I am sure we could stir the whole nation by cooperation in this direction and real, Spirit-filled messages.

H. V. NICHOLSON.

"THE HOUSE OF THE VINE"

Most thoughtful people feel that the cultivation of the devotional spirit is most essential in the young minds of children, who are growing day by day much as fresh grass grows in the field. It is quite important to teach them to offer pious prayers to our God, the Father, and to train them in that generous, hearty, abundant love which is the motive power of one's inner life. The one thing that can accomplish this, is educational power which is based upon the spirit of Jesus Christ.

Schools in Japan, however, are prohibited from giving this essential religious education or religious culture to their pupils, so that this important mission has been entrusted to the Sunday schools of the churches as their especial duty. But have they fulfilled it?

The most necessary part of religious education is not only to teach mere Christian doctrine, but to sow seeds of kindness in the young, pure, gentle hearts of children and to cultivate them by our love and prayers. We must so train them that they can judge things that are true, things that are beautiful, things that are holy, things that are perfect, with the eyes of their own pure souls. In short we are to so cultivate them that they will easily accept the teachings of Jesus and follow Him when they grow up to manhood. This is the aim of our movement.

Such a movement should not be limited to those who come to our churches and Sunday schools, but the privileges should be equally given to all the children in the world. They are all the beloved chil-

dren of God. We ought to go out into the streets and hunt out the poor children from every corner and give to them the blessings of God.

We should give religious training to all children! In order to realize the above mission, "The House of the Vine" has been established.

The members of "The House of the Vine" consist of thirty earnest young Christians who are teaching in Sunday schools, besides those heartily co-operated by Mr. Takehiko Kurushima, a well-known child educationalist as well as nursery tale writer, Mr. Temma Nobeji, Mr. Kenji Uezawa, Professor Sozo Kurahashi, an authority on child psychology, Mr. Shuichi Tsugawa, a religious musician, and Mr. Shoichi Murao, who is a professor in the Central Theological College of the Seikokai.

The young men of "The House of the Vine" are doing their best for the development of this new religious education enterprise. They work in settlements, public nurseries, and the neighbourhood of slums where children gather. Where is a gathering place for children they commence to work and stretch out branches of the vine everywhere, expecting them to bear much rich purple fruit.

We have held many children's meetings indoors and outdoors chiefly for the children of poor families, giving them instructive stories and musical entertainment. Last Christmas we held Christmas celebrations twice, once in the daytime and once in the evening at the big Koshinkai Hall in Tokyo, inviting about 1,500 children from the slum districts, and giving them a happy time. Also we held a meeting in the auditorium of the Mitsukoshi Department Store, inviting pupils from all the Sunday schools in the city.

We are planning to extend our training movement from children to adults by renting a room in various places in the slums and making each room a base for a district. For the first attempt one of our members, who is graduating from St. Paul's College this March and who officially begins work from April, has already entered a house in the slums and has begun work. In the daytime he can gather a group of children outdoors where about 400 children will join in. In the evening he invites the children to the house, where about 100 attend.

We are planning to celebrate Easter Day with the children at the Aoyama Y.M.C.A. to which we shall invite pupils from all the Sunday schools in the city.

The mission of "The House of the Vine" which handles such a great work, is still young but it is rapidly developing and is full of hope for the future as it seeks to fulfil its Mission in obeying the command of the One who said, "Suffer little children to come unto Me," and who in saying it included not only those already linked on to the Church, but those outside as well.

IWAO TAKASHIMA.

PREACHING AT FAIRS

Ten years ago "evangelistic work" in these parts meant mostly one-night stands in halls and theatres before audiences drummed up for the occasion. That method is still effective in the villages; but in the towns and cities the age of curiosity is past, and the man on the street is usually quite ready to admit that the Christian religion may be a good thing if you have time to go into it. It takes a great deal more than a poster or a handbill to get him interested. When he hears of a special meeting he observes that the Christians seem to be active, and that is the end of the matter so far as he is concerned.

These are some of the newer methods practised in Aizu: Street Preaching, especially at New Year's. During the first days of the New Year by the lunar calendar (here only Government pays any attention to the modern calendar) the principal towns of Aizu take turns in holding street fairs. All the dates from the 7th to the 17th, the days when the moon is on duty, are taken up. Wakamatsu holds its fair on the 10th; West Kitakata on the 12th; East Kitakata on the 17th, and so on. These dates fall in late January or early February. Booths are set up on the principal streets. Here cheap goods of every description are displayed, and most of them seem to melt away like the snow under an April sun. The whole countryside walks into town, and the thoroughfares are packed. Practised peddlers go the rounds from one town to another, and their barkers keep up a cheerful din.

About fifteen years ago, at Wakamatsu, some of us tried a soapbox and preached to the passing crowd, afternoon and evening. That one day's work led to the conversion of two rural youths, both of whom are now effective preachers of the Gospel. Since that time we have not missed a season.

Sometimes the snow is deep on the street, and the thoroughfare is on a level with our heads; but there are steps of snow leading down to the entrances to the houses, and our audience occupies these steps as in a section of an amphitheatre. Sometimes the situation is reversed: the street is bare except on the shady side and we find a bank of snow that a shovel quickly shapes into an ideal platform. Again it may be snowing at the time; some one holds an umbrella over the speaker, while the hearers, in groups of three or four, stretch blankets over their heads. But, whatever the weather, we may count on a crowd of a hundred, more or less; and many stand from beginning to end, two hours or more, in the afternoon, and again during the evening session.

A few of our most devoted and conscientious workers cannot bring themselves to compete with the barkers and plead for Christ on the open street. But nearly all yield sooner or later to the lure of the New Year's Fair Evangelism (*Hatsuichi Dendo*). The crowds have learned that there is a difference. Though they may not understand the things that are said, they feel that here is something precious (*arigatai*) and they deport themselves accordingly. There is a sacramental atmosphere, in spite of the railing of the passing drunkard. One bitter cold night, at Bange, the meeting lasted until long after ten, and even then the crowd lingered on. One layman, no longer young, who ordinarily suffers much when the weather is cold, reported to me the next day: "We were so filled by the Spirit that we didn't know that it was cold."

Cottage Meetings

Many of the people are favourably disposed; but for one reason or another cannot be persuaded to go to church. Then the thing to do is to take the church to them. In Wakamatsu it is quite possible to have a sizable meeting in some one's home every evening of the year, if our workers had the time and the strength.

One of the wealthiest citizens here is a retired businessman who in his younger days played a prominent part in building up the chain of banks that go by the name of Yasuda. He and his wife have consecrated their remaining energies to the evangelization of their native land of Aizu. Probably the most effective of their many activities is the meeting which they hold in their spacious home on the 21st of every month. Some years ago when they were living in Manchuria

a lovely daughter was suddenly taken off by cholera. As this sad event happened on the 21st of a certain month, they have instituted a cottage meeting as a memorial. Host and hostess are sincerely democratic, and receive the humblest caller with unaffected courtesy, which could not be improved if a prince were the guest. The attendance averages about one hundred, and the city is being moved.

Evangelizing by Letters

Many are so situated that they cannot go even to a cottage meeting. A bashful young man, a clerk in a bank, who was himself led to Christ through the newspaper-work, has been bearing fruit a hundredfold. He has made it his aim every evening to write four letters to young men of his acquaintance who need Christ. It is a simple plan, but requires much patience and perseverance in the execution. Our unassuming clerk has become a force in the lives of 150 lonely young men, most of whom speak his name with manifest deep affection and gratitude.

CHRISTOPHER NOSS.

CORRESPONDENCE COURSES

In connexion with the work of the New Life Hall Newspaper Work of the New Life Hall in Sendai, five years ago we worked out a Correspondence Course of twenty lessons adapted to rural youth. Each lesson prescribes for study an outstanding chapter of the Bible, and the chapters are chosen so as to give the student a general knowledge of the Scriptures and of Christian principles. In each lesson we have first a prayer for the guidance of the Spirit, then a brief outline of the chapter, explanation of difficult expressions, and, finally, a few thought-provoking questions, to which the student is asked to send written replies. The replies are corrected at the office. The fee for the course is Yen 1.50. Over 300 persons have completed it, and the present enrolment is 62.

In correcting the papers I have often found that at first the student is apt not to get the sense of the Bible that he is reading, and in his replies brings out the thoughts that he has absorbed from other sources; but if he perseveres through a few lessons a new light seems suddenly to dawn upon his mind.

We have also a Higher Correspondence Course designed to afford material for the nurture of faith in those who have finished the Ordinary Course or for others who have a proper understanding of what the Christian religion is. Scholars of four denominations (Anglican, Baptist, Christian, and Reformed) kindly wrote out for us simple discussions of such subjects as the Religion of Israel, the Life of Jesus, the Theology of the New Testament, Christian Doctrine, Culture of Piety, Guides to Prayer. The fee for this course is Yen 2.40. It has been completed by 84 persons and the present enrolment is 19.

The "New Life Hall" Medal and Towel

We use a small medal, designed by Mrs. Margaret Schneder Ankeney, at our request. It is made of silver. On the front is a cross of silver in a field of red, white and blue cloisonne; on the back, the name Sendai Shinseikwan and our motto, "It is the Spirit that giveth life." It is given to graduates of the Correspondence Course and to others who have done equivalent work, most of whom pay the cost of it, which is 80 sen.

When a young man in the country carries one of these medals, his friends naturally ask what it is and where he got it. To our knowledge it has furnished the opportunity and the point of departure for introducing the Christian religion into country places.

This has encouraged us to plan a simpler emblem, a towel bearing the name of the New Life Hall and a text, such as, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." This will be cheaper than the medal and may prove to be quite as effective.

Encouraging the Celebration of Christmas.

Lately it has been our practice just before Christmas to prepare a circular setting forth the significance of the day and to distribute it among our enquirers in the country. We recommend that in conference with others of like mind they celebrate Christmas; that they contribute a suitable sum of money for the expenses of a meeting for worship, for the comfort of the sick and the poor, also for the work of our office. Further we suggest that they might also enlist enquirers and introduce them to our office, or do whatever is feasible to bring a knowledge of the Gospel to those who are ignorant of

it. The result of this effort last Christmas was that there were added to our roll about 400 new enquirers, not to speak of the contributions of money.

SENDAI NEW LIFE HALL.

ONE OF SHIMOTSUMA'S LATEST "VARIETIES"

The new New Year, the old New Year, the town three day "Matsuri" debauch, measels, the flu, whooping cough, neighbourhood funerals, and visitors from Tokyo and even the weather are a few of the reasons why my women's Bible class attendance has not been so encouraging in Shimotsuma. During the end of last June we had a very good Bible teacher with us for a couple of weeks, an elderly man, a specialist—in Bible teaching. I proposed a Bible study hour for my group of Christian women—daily for a week. We started. Time 10:30 Tuesday morning at Mrs. Banker's home. Eight came with Bibles and hymn books and we began. The proposal to meet at different homes met with approval and cordial invitations. The second day they came to Mrs. Prefectural-Official's home and on the third day to Mrs. Express-Company's home, and fourth day to Mrs. Retired's home, and fifth day to Mrs. Chief-Judge's home, and sixth day to Mrs. Silk-worm-expert's home—and the week was up—shall we stop? "Oh no, Teacher? We are just learning how wonderful and how interesting the Bible is, and may we bring our friends?" By the twelfth day we had twelve women present. Only one of these women has a servant. They got up early and got the work done and either brought the babies or parked them on the neighbours or grandparents. As a locked house is unheard of in this town they presumed on the neighbours—just a "Please I beg you" and during the twelve days not a lamentable thing happened. The women were enthusiastic and so in November we had a five day series and in February this year a seven day series, with an occasional Bible study in between. In nine months the group have had twenty-seven full hours of Bible study—full hours, running-overtime-hours of Bible study plus a couple of hymns and prayer. By my usual method of bi-monthly and even weekly Bible study I don't believe a woman on the average got more than seven or eight hours a year counting out the various New Year months and summer months and sundry excuses. But now read this and note it down. It won't work, (I've tried it

before) and no use to try, to conduct a series of Bible studies on the usual method of a Japanese pastor sermonizing on each verse. Japanese pastors usually feel they must preach to the women. Now T—San's teaching was different—he taught, he did not preach. When he came to words like passover, law, prophets, etc. he had them turn to the old Testament and read and he would explain tersely, and they were all making their own annotated Bibles. They had that happy look in their faces of satisfaction in acquiring something new and not the indifferent endurance in being preached at. We already have another series booked for May.

ELIZABETH J. S. BINFORD.

Religion and Present-Day Problems— Forthcoming Conference

I have the pleasure of announcing the Japan Religious Conference, to be held under the auspices of the Japan Religious Association. As to the import of the conference, I must, first of all, call attention of the readers to the *raison d'être* of the promoting organization itself.

The Japan Religious Association came into being through the efforts of a group of Neo-Shintoists, when an intolerant anti-American sentiment swept Japan, in 1924, in the wake of the passing of the Immigration Act. This group of men maintains that the only key to the real solution of the Americo-Japanese problem lies in the hand of religionists. That the brotherhood of men, common to all religions, must be called upon to bind the hearts of the two nations, regardless of racial and religious differences and rising above petty national egotism. Round this principle of international brotherhood, rallied religionists of all kinds, irrespective of sect and nationality. Thus, for the first time, an informal meeting was held, which proved to be a success. On this basis, a permanent association was built up, and so was born our Association.

The Japan Religious Association does not aim at any such proposition as the unification of different religious dogmas and creeds, of which the component members are representatives. Any attempt at "levelling" different sects, would be in direct opposition to the basic spirit of the Association. Denominationalism may remain *status quo*. Nor does the Association pretend to create a new religion par excellence. Nay, the Association is only too anxious to have different religions fulfil their peculiar missions. The sole reservation is that they act in concert along a certain line of work, such as promoting friendship between America and Japan and bringing about the world peace. These are the problems with which the Association is vitally concerned. Further, the solution of the social problems, the co-operation of religion and education, and the war on the materialistic hedonism that marks the popular thought of the present age are, the Association considers, the joint responsibility for all the religionists.

The Association realizes that the present period is a historical

moment in the development of religion. Never has humanity hungered after a true religion as at the present moment. It is for religions and religionists to prove that they can afford a spiritual light which straying humanity badly needs. It is high time for religion to exert a potent influence in social reconstruction. This is the why of the proposed Religious Conference.

Religiously Japan compares favourably with any nation. We have Prince Shotoku, that great exponent of religion, who brought the three great religions of the times, namely, Shintoism, Confucianism, and Buddhism into a perfect co-operation. With this conspicuous beginning the history of religion in Japan has been one of tolerance and co-operation with the possible exception of the abnormal conditions at the times of the Tokugawa Shogunate and of the Meiji Restoration. This Fall we are to celebrate nation-wide the great Coronation. We must not let slip this unequalled opportunity. Now is the time for religionists to be up and doing something regardless of their sectarian differences: Isn't this the best opportunity yet given us to lay the foundation-stone for the spiritual renascence of the coming era? Is it not incumbent on the religionists of our country to get together and work in harmony for the creation of a better social order, to be the envy of the rest of the world? The regeneration of the world is well under way and we, too, must contribute our mite towards this universal task. The Japan Religious Conference to be held this June is the first practical step in this humble effort of ours. It is a conference, in short, in which the current social problems are to be discussed from the point of view of religionists.

The programme of the conference is as follows:

June 4th (Monday)	2 p.m. The opening meeting. Official welcome. Election of officers.
June 5th (Tuesday)	Sectional meetings.
June 6th (Wednesday)	Sectional meetings in the forenoon. A get-together party in the afternoon.
June 7th (Thursday)	General Meeting (to be closed at noon)

Besides these, lectures will be given on two evenings.

The problems to be discussed at this conference are:

1. World Peace.
2. Social Problems.
3. The Educational Problems.
4. Thought Problems.

These problems are to be separately treated in the sectional meetings. Lectures, readings of papers, and discussion are planned. With regard to the first problem, World Peace, there is a suggestion being made in some quarters that a proposal should be introduced urging the Japanese government to call a conference for the limitation of armaments. Some of the topics for discussion under the second heading "The Social Problems" will be Temperance Work and Anti-vice Crusade, on which we hope to pass important resolutions. Labour-problems, agrarian problems, and women's problems are included under this head. In the "Educational Problem" section, we intend to lay special emphasis on the fundamental agreement between education and religion and to consider a resolution asking the Department of Education to remove the ordinance forbidding the religious education in schools. Last of all, in the "Thought Problem" section, we hope to discuss what should be wholesome social thought and how best to fight the materialism and hedonism. The peace and social problems will be the outstanding feature in this conference. The membership in this conference as well as in the Japan Religious Association is not primarily given to the official representatives of the different sects, but rather to the individuals belonging to them. The attendants are treated as individuals and, therefore, they can make their opinions public quite freely. Of course, we can not extend the membership without limit. This means that the conference will be that of influential leaders of each sect.

We hope that the conference will prove to be a great event. We want this conference to work up the enthusiasm of the people concerned sufficiently to call for a conference on a still larger scale on World Religions. This will undoubtedly be one of the stepping-stones to the eternal peace.

Let us repeat that this conference in no way interferes with the sectarian independence nor does it offer any opportunity for pro-

pagating any particular doctrine, nor does it suggest making any new religion. The Conference is blank as to creed and faith. It is just a conference for the representative religionists of the country to discuss the current problems that interest us all.

NOBUICHIRO IMAOKA.

DEPARTMENTAL NOTES

The Federation of Christian Missions

G. C. Converse

As stated in the last issue of The Christian Quarterly, the Executive of the Federation of Missions has been negotiating with the National Christian Council since last October in an effort to discover whether or not it is feasible to hold a joint meeting of the two organizations to hear and discuss the findings of the Conference now being held in Jerusalem.

The Executive of the Federation has held a number of meetings, at which the problem has been thoroughly discussed with all of its ramifications. The secretaries of the National Christian Council have also been present at most of these meetings. The Executive has endeavoured to look at the matter from the viewpoint of the best interests of the Christian Movement in Japan. The original suggestion of a joint conference, put forward by chairman Rev. J. C. Mann at the annual meeting of the National Christian Council, came as spontaneous evidence of Mr. Mann's active sympathy for the work that the National Christian Council is doing and an expression of his keen desire that the Federation of Missions should do everything in its power to support the work of the Council.

As the details of the plan of the National Christian Council for a special Jerusalem Conference report meeting became more concrete, it was possible to discuss the practical problems involved in any cooperative effort. As a final result the Executive of the Federation of Missions on February 23rd passed the following resolution:

"Whereas the Christian Conference, to be convened by the National Christian Council, to receive the reports of the Jerusalem delegates, is likely, for practical reasons, to be held in Tokyo towards the end of June, and whereas many missionaries will be unable to enjoy the privilege of attendance at such a conference, this Executive Committee of the Federation of Missions, while grateful to the National Christian Council for their willingness to adopt the Federation's suggestion for cooperation in a Conference, now feels that it can best serve the interests both of the National Christian Council and of the general Missionary Constituency and also further the objects aimed at in the Jerusalem Conference, by holding its annual meeting at Karuizawa, and therefore resolves to abide by the arrangements of time and place made at its first meeting in August, 1927. It further resolves to invite the National Christian Council to send a larger number of fraternal delegates to this year's annual meeting to present the findings of both the Jerusalem and Tokyo Conferences, and

instructs the Programme Committee to make the consideration of the reports of these two conferences central in its programme."

The arguments in the Executive which led up to the foregoing resolution are mainly as follows:

1. The National Christian Council is already made up of both missionaries and Japanese, and is the proper body to receive and discuss these reports.

2. A much larger area of discussion will result from holding two conferences; one where the discussion will be in Japanese and another where it will be in English.

3. The impossibility of large numbers of missionaries participating in the National Christian Council discussion in June was quite apparent. This would be true especially of educationalists who would be unable to be absent from school for five days.

4. It was thought also that there is a very large representative group of missionaries in Karuizawa and Nojiri who would be able to participate in a summer conference but who could not go up to Tokyo in June.

5. It was thought that the Jerusalem Conference may very likely bring forward certain findings which will require perhaps radical revision of mission policies. It was felt that the discussion of these by the Federation would contribute considerably to their adoption.

6. Since the National Christian Council will already have discussed these reports it is quite conceivable that the conference held under its auspices may have findings or resolutions which they wish to present to the mission bodies. It was thought therefore that the Federation discussion of these might facilitate their approval.

7. The change of date from the first week in August to the latter part of June and also the probable change of place from Karuizawa to Tokyo as well as the necessity for a considerably longer conference made it quite evident that there would of necessity be a very large increase in the cost of travel and entertainment to be borne by the Federation, which in view of the state of the treasury had to be considered along with the other items.

The Executive is, therefore, going forward with the plan to hold its annual meeting at Karuizawa July 29th to August 1st. The names of several eminent speakers from abroad, who will be in Japan this summer, have already been suggested to the Committee and the secretary is carrying on correspondence looking toward the securing of one such as leader of our devotions. The secretary will be glad to hear from others who may know of such visitors to Japan during the coming season.

The National Christian Council

R. C. Armstrong

Rev. Akira Ebisawa, the New Japanese Secretary

The National Christian Council are to be congratulated upon having secured the efficient services of Rev. Akira Ebisawa as its full-time Secretary. Mr. Ebisawa is by natural disposition well qualified to perform the onerous duties of his office. He has been endowed by nature with a quiet, even temper and a cautious but aggressive devotion to the cause of Christ.

When Mr. Ebisawa was in his teens he was a student at the Sapporo Agricultural College. At that time the Christian influence generated by the noted founder of the institution, Dr. Wm. S. Clark, was still very strong, and so influenced the young man that he was baptized in the Sapporo Congregational Church in 1900. It will be remembered that this church had already produced some well-known Christian leaders, and without doubt Mr. Ebisawa was greatly inspired by the men who came forth during their college course as fearless followers of Jesus Christ.

In 1902 Mr. Ebisawa graduated in the Department of Engineering and went immediately into the service of the Government Railways. The following year, being conscripted by the army, he served in a regiment for one year and in that capacity had an opportunity of letting his light shine before men who in those days very often misunderstood young Christians. In 1904, the Russo-Japanese war broke out and Mr. Ebisawa was ordered to the siege of Port Arthur. He was next commissioned as an officer to train the reserves but suddenly, and contrary to expectation, he was ordered to return to Japan and serve his country in his former capacity as Railway Engineer, as men with his training were in great demand for the purpose of transporting the army. He continued to serve in this way as a railway man until the close of the war.

When the war was over Mr. Ebisawa heard God's call to service, and with much prayer and in response to a deep conviction that he had been almost miraculously delivered from death, he determined to dedicate his whole life to the spiritual warfare of the Kingdom of God. He resigned from his good position in the railway service and became a theological student in Doshisha University with the idea of preparing for his lifework in the service of his church. Like Dr. Niijima, he sacrificed position and possibilities of promotion in the service of his country for the sake of fulfilling his Christian mission to men.

In 1911 he was ordained a minister of the Congregational Church of Japan. In 1913 he was called to become the pastor of his mother church in Sapporo and remained there doing faithful and efficient service until

1923. As a pastor he was greatly beloved by his people. The membership doubled and the plant was greatly enlarged during his ministry. During this period his progressive friends raised a special fund and sent him abroad in 1920. He visited several countries and studied their religious conditions but especially he made a study of the Christian movement in England and America. He also spent several months in Hartford Seminary, giving special attention to religious education as his chief line of study.

In 1923 he was called by the Congregational church in Kyoto where he worked in the regular pastorate and at the same time acted as head of the Educational Department of his church, and as one of the directors of the Congregational Union. In all of these ways he proved himself capable and energetic. He was still working in Kyoto when the call came to become the Secretary of the National Christian Council. He felt that it was God's call and that he could not do other than respond to it. Reluctantly he retired from the pastorate and began his new duties from January 1928.

Mr. Ebisawa is broad-minded and liberal-spirited in his attitude toward the opinions of others. He feels a deep debt of gratitude to some of his missionary friends who have inspired and helped him. In fact he calls himself "a child of the Mission" because his decision to enter the Christian ministry was largely the result of the sympathetic guidance and fraternal inspiration of the late Miss Daughaday and of Dr. Rowland, who were stationed in Sapporo.

Mr. Ebisawa has been a voluminous writer of Christian books in Japanese. Among these we note such books as follow: "Home and Culture," "Sunday School Teaching Methods," "Method of Conducting the Sunday School," "The History of Religious Education," "The History of Hymnology," "The Story of the Pilgrim Fathers," "The Reconstruction of the Modern Church," "Evolution and Religion," etc. These books reveal the studious character of Mr. Ebisawa's mind. We congratulate the Christian community on having the services of such a man dedicated to the wider interests of Christian cooperation in Japan.

Jerusalem Conference; Relation Between Church and Mission

On March 24th the following cable in code was received from our delegates in Jerusalem: "Reached Jerusalem safely, each delegate in good health. Beseech your earnest and incessant prayers. Japan's delegates."

On the evening of March 24th, when the conference opened in Jerusalem, a special service of prayer was held in Misaki Kaikan for the success of the Jerusalem Conference. About sixty attended the meeting and a spirit of earnest prayer prevailed. The meeting was led by the Rev. H. Watanabe of the Baptist denomination. Mr. Ebisawa gave the address. He outlined briefly some of the problems under consideration at the Jerusalem meeting. In effect he said: "We earnestly desire that some happy solution of the great problems, which confront us

Christians in this present age, may be suggested as a result of the Jerusalem Conference. One of the major problems to be discussed is that of foreign missions—the relation between the older and younger churches, or more particularly the relation between the missionaries and the native churches.

"In view of the rapidly changing social conditions in the mission fields, since the world war, it is generally held to be necessary to revise the plan and programme of the missionary enterprise. It is necessary that the relation between the missionaries and the indigenous churches be reconsidered in the light of the new situation.

"In many mission fields in the Orient, missionaries and native workers alike are having a hard time. But we take it as a sign of progress that the native churches have attained an attitude of self-realization and a desire for self-government. Both missionaries and native workers need to exercise much Christian patience and toleration at this important stage in their development if they wish to establish an ideal relationship to each other. Our experience in Japan we believe will certainly throw light on this world Christian problem because we have advanced beyond that stage."

For the sake of convenience Mr. Ebisawa then divided the history of missionary work in Japan into three periods. In the first stage, which he described as the Period of Employment, the missionaries were the leaders making their own plans and employing Japanese as assistants, "Then, as a natural result of progress, the native workers came to a sense of self-realization and began to claim a policy of self-government. In this second stage many of them held aloof from the missionaries and there was a period of unhappy agitation and friction between the missionaries and native workers. Some of the mission fields in the world are probably now passing through this stage. But we can say most assuredly that such a period is only a transitory stage and they will surely step out into another higher stage of progress.

"We believe with us in Japan most of the churches have already passed this critical period in the history of missions, and have already, entered the final ideal relationship which we call 'The Period of Cooperation.' We acknowledge this to be the result of Christian patience exercised for some years by both missionaries and native workers.

"Our missionaries, generally speaking, are accustomed to show love, trust and esteem for the Japanese workers and are always ready to do all in their power in willing cooperation. So that they are at the same time well-beloved and highly esteemed among us. We speak in general, making allowances of course for the fact that there are a few workers who are possibly held by narrow nationalism rather than by Christian motives as in other mission fields.

"Thus from our own experience in Japan we can say that Mission Boards need not be worried about the present seeming unhappy condition in most foreign Mission Fields. We think it a temporary phenomenon gradually giving way to the ideal relationship into which we have already

entered in Japan. As obedient childhood advances to the age of adolescence when so-called moral estrangement seems to be a psychological necessity and children desire to escape from the patronage of their parents, so the children of the missionaries show signs of their maturing youth, even grieving their parents, but like adolescence, it is only a transition toward full experienced maturity which brings forth real fruitage of joy and gratitude to their parents. Or it may be compared to the relationship in marriage. At first man and wife alike render unquestioned service to each other in blind self-surrendering love. But there comes a period when they do not agree in everything without questioning of means and methods, though they are still one in purpose. Finally they learn more and reach maturity in their life experience and become real helpmates in congenial love. The missionary experience in the field probably corresponds to these three stages.

"The missionary enterprise should be considered in the terms of Christ's ideal of the Kingdom of God. Christianity is wider and broader than nations and nationalities. No matter who the workers are, or where the money is given, in spite of race and nationality, Christian workers should be one in spirit and in purpose, joining willing hands in the service of their Lord. We regret to see narrow nationalism entering the great enterprise which embraces all nations and the whole world."

Mr. Ebisawa's words reflect not only his own spirit, but that of the great majority of Christian workers in Japan.

All-Japan Christian Workers' Conference

On March 30th, at 2 p.m. the Executive of the National Council met in the National Y.M.C.A. Kanda. In addition to various reports of committees, and other routine business, the main problems under discussion were: (a) the proposal to amend the constitution, (b) the "All-Japan Christian Workers' Conference" to be convened in June after the return of the Jerusalem delegation.

The Conference will convene in the Aoyama Seinenkan, Tokyo, June 14th, and will continue four days. It will be a delegated conference, with approximately two hundred delegates. These delegates shall consist of (a) the members of the National Council elected by the various organizations which they represent; (b) representatives from various districts of Japan; (c) representatives of other churches or organizations not yet cooperating with the Council.

The purpose of the Conference is to receive the reports of our delegation from Jerusalem, to determine the future policy for Christian activity in Japan, and to have a special rally of representative Christian leaders.

A special committee to prepare for the Conference was elected as follows: Messrs. Tagawa, Munasui, Hirata, Okazaki, Mayer, Watanabe, Ishikawa, Kakehi, Walser, and Garman, and Drs. Tenny, E. T. Iglehart, and Rowland. These members, elected by the Executive, will secure the cooperation of twelve other representative men. The Chairman of the Council and the two Secretaries are associate members.

The programme of the Conference will be worked out in detail by this Committee. It is, however, proposed to have one of the returned delegates give a general report of the Jerusalem Conference. After that the various sessions of the Conference will take up a full discussion of the major topics of the Jerusalem meeting. In this discussion each delegate will take part. The subjects will include The Relation of Christianity to Other Religions: The Relation between Missionary and Japanese Workers, Christian Education, the Humanizing of Industry; Race and Peace Problems of the World; but the outstanding subject will centre around the future of Christian work in Japan with special reference to the unfinished evangelistic task. In addition to these discussions, social gatherings and lecture meetings will be held. Prominent Japanese speakers and speakers from abroad will be on the platform. It is also hoped that Dr. Clarence McKinnon of the United Church of Canada may be present.

The finances of the Conference are not yet all in hand; as delegates are expected from all parts of the Japanese Empire, the Conference are making provision for third-class return fare to Tokyo for each delegate. Other expenses each delegate must provide for himself unless provided for by the constituency which elects him. Other details will be worked out by the committee of preparation. It is hoped that many will be led to contribute to the funds needed to cover the necessary expenses.

FINANCIAL REPORT FOR 1927

D. R. MacKenzie

GENERAL MAINTENANCE ACCOUNT

RECEIPTS

From the Institute of Social & Religious Research $1,000	¥ 2,025.31	
Membership Fees—63 @¥60	3,780.00	
Contributions—Missions, missionaries & Japanese	5,353.01	
Miscellaneous—"Bulletin" sales, advertisements, Bank interest, etc.	785.55	
		¥11,943.87

EXPENDITURES

Debit balance brought over from account of 1926	¥ 361.48	
Salaries of Secretary & staff, & Retiring Allowances	6,225.00	
Departments—International, Social, Educational, etc.	829.84	
Meetings—Annual, Executive, Committees	2,193.20	
Office Expenses—Postage, Stationery, Supplies, etc.	1,770.91	
Publication of "Council Bulletin" (Remmei)	1,261.44	
Travelling Expenses of Secretary and Chairman	518.87	
Sundries	68.12	
		13,228.86
Deficit on General Maintenance account for 1927		¥ 1,284.99

EXTENSION WORK ACCOUNT
RECEIPTS

Credit balance brought over from account of 1926	¥ 2,923.60	
Grant from Institute of Social & Religious Research	13,746.11	
		¥16,669.71

EXPENDITURES

Salaries of Social Secretary and staff	¥ 5,155.00	
Rent of Offices	1,935.00	
Furniture	95.00	
Work of Departments	589.73	
Office Expenses	1,173.07	
Meetings—Survey Groups, Committees, etc.	1,008.19	
Travelling Expenses of Secretaries, Group Members, etc.	953.60	
		10,909.59
Credit balance carried to account of 1928		¥ 5,760.12

EVANGELISTIC CAMPAIGN
RECEIPTS

Credit balance brought over from account of 1926	¥ 2,831.18	
Grant from Institute of Social & Religious Research	5,000.00	
		¥ 7,831.18

EXPENDITURES

Subsidies to Local Campaign Committees	5,543.60	
Salary of Secretary for three months	180.00	
Travelling Expenses of Secretary etc.	303.09	
Committee Meetings	39.40	
Postage & Sundries	92.82	
		6,158.91
Credit balance carried to account of 1928		¥ 1,672.27

BUILDING FUND
RECEIPTS

Contribution for Office Building by Union Hymnal Committee	¥ 5,355.39

Notes.—

1. *Deficit on General Maintenance Account.*

Membership Fees unpaid when the account for 1927 was closed account for ¥600 of the deficit of ¥1,284.99. There was, further, a deficit of ¥361.48 brought over from 1926. Had it not been for these two items the actual deficit in the working account for 1927 would have been only ¥323.51.

2. *Extension Work Account.*

A large part of the expenditure on this account was incurred in making surveys and preparing reports for the Jerusalem Conference.

3. *Evangelistic Campaign Balance.*

The Evangelistic Campaign has for the present been closed. The balance still in hand on this account will be used by the Council for purposes in harmony with the purpose for which the contributions were originally made.

4. *Building Fund.*

The contribution of the Union Hymnal Committee is the beginning of a fund which it is hoped may be increased to ¥50,000 for the purpose of providing suitable office accommodation for the Council.

5. *Jerusalem Conference Fund Balance.*

Up to the end of 1927 nearly $2,000 was received towards the travelling expenses of the eight delegates to the Jerusalem Conference. Since the beginning of the new year further contributions have come in, bringing the total up to considerably over ¥10,000. Over three-fourths of the total contributions have come from Japanese sources.

FORECAST FOR 1928

At the last meeting of the National Council the General Budget for 1928 was fixed at ¥10,800, as against the 1927 Budget of ¥14,600. What may be regarded as the assured income for 1928 is as follows:

Fees of 72 Representatives @ ¥60 each.....	¥4,320.00
Grant from Institute of S. & R. Research.....	1,000.00
Miscellaneous income, say.....	680.00
	¥6,000.00

Of the remaining ¥4,800 needed, it is expected that Missions will contribute at least ¥1,800. This will leave ¥3,000 to be contributed by individuals—Japanese and foreign. What we very much need, in order to have an assured income to provide for the whole budget, and to make unnecessary the sending out of special appeals, is a body of regular supporters. If we had 300 of such, paying ¥10 a year, our needs would be met. It ought not to be difficult to find in the missionary group and among the members of the Japanese churches a body such as that suggested.

The Christian Literature Society

S. H. WAINRIGHT.

Limitation upon the output of the Society is made all the greater on account of the reprinted editions it is necessary to publish. These absorb the funds which might go to the publication of new books.

A new edition will come from the press, in time for the schools, of the *"Story of Salvation,"* in English, by Mrs. Curtis. The new edition will be attractively bound and will be sold at one yen a copy. This book has met with favour as a text-book for English classes.

Other reprints are the various hymnals, *"Pollyanna,"* and a new publication entitled *"What is Worth While,"* translated under the title of *"Kachi aru Mono."*

An endeavour is being made to increase the circulation of our periodicals. The *Myojo* has been improved with a view to enlarging its list of paid subscriptions. Dr. J. Spencer Kennard Jr. is contributing to the *Myojo* a series of articles entitled "The Challenging Heights." He will interpret to students the spiritual significance of mountains and the good to be derived from the higher levels of experience in mountain climbing. Dr. Kennard also will contribute brief lessons in English from month to month. It is hoped that many will recommend the *Myojo* to teachers and students in the schools and encourage them to subscribe for it.

The Society is not in position to take steps for the erection of the building as yet. But the matter is under consideration and success is hoped for.

The Newspaper and Correspondence Evangelism Association

W. H. M. W.

A Conference of those interested in the work of Newspaper and Correspondence Evangelism will be held at Omi Hachiman, from April 28th, to 30th, inclusive. It is hoped that among the speakers will be two or three Japanese newspaper experts. A good deal of the time, however, will be given to discussion.

The Conference is open to all those interested in this form of work, whether Japanese or foreign. Full details may be had on application to Rev. C. P. Garman, 477 Naka Shibuya, Tokyo Fuka, or Rev. M. S. Murao, Seikokai Shingakuin, Ikebukuro, Tokyo Fuka.

The Temperance and Purity Movement

E. C. Hennigar

Both the Temperance and Anti-Prostitution Societies took an active part in the election of January 20th. Both societies memorialized all the candidates seeking their support for the social and moral reform movements; 85 members were elected who favoured the 25-Year Prohibition Law. There were 150 candidates who replied to the Abolition League that they would favour the abolition of licensed prostitution. Of these some 85 were elected. Others whose replies did not reach the League but who are known to be in favour will bring the total of abolition supporters in the new Diet up to over 100.

Those elected include Dr. Iso Abe, of Waseda University, who has been President of the Purity Society (*Kakuseikwai*) since the death of the founder, Hon. Saburo Shimada. Dr. Abe is the leader of the Proletarian Parties in the Diet. Mr. Bunji Suzuki, the Labour member from Osaka, and Professor Jotaro Kawakami of Kwansei Gakuin, Labour member from Kobe, Mr. Yukio Ozaki, Mr. T. Inukai, Mr. S. Uchigasaki, and Mr. Jiro Hoshijima are prominent among the members who support abolition. We regret to note the defeat of such strong Christian men as Mr. D. Tagawa, President of Meiji Gakuin, Mr. M. Sugiyama, who is working in conjunction with Mr. Kagawa, and Mr. Matsuyama, who for several years introduced the abolition bill in the former Diet. Whether the forces for temperance and abolition in the new Diet are stronger than before will not be really known until after the first division on these moral issues.

It is of interest to note that liquor dealers and brothel-keepers offered strenuous resistance to candidates known to favour reform. The Brothel-Keepers Union in Akita prefecture passed a resolution to oppose the Proletarian candidates as they were all known to favour abolition of the licensed quarters. The Liquor Dealers Association of Ishikawa called for the defeat of some dozen candidates by name, who had voted for the 25-Year Prohibition Law in the former Diet. The Liquor Dealers and Distillers Union of Aichi Prefecture carried on an active campaign in the newspapers and by other methods to defeat the temperance men. This is welcome news as showing that those most interested realize the danger in the rise of public opinion in regard to these two evils.

It is also significant that the number of houses in the licensed quarters is decreasing year by year. The number at present, 11,532 shows a decrease of 158 since 1926. The number of inmates is 50,800, a decrease of 1,525. The reasons the various keepers give for discontinuing their business is interesting. One man in Naoyetsu freed his two girls and cancelled their debts as a memorial of the first election under the Manhood Suffrage law. A woman keeper in Yamagata freed her six girls and entered a Buddhist Monastery to expiate her sins against the

girls and against Buddha. In Ehime Prefecture the keepers in two of the licensed quarters have petitioned the Government to allow them to turn their houses into restaurants (*ryoriya*). The authorities have given no answer as yet. It is apparent in many quarters that the business has fallen on hard times and that the keepers are seeking every excuse to give up.

We may hope that the giving up of the licensed system will not mean that the licensed prostitutes (*shogi*) will simply be registered as *geisha* or as barmaids (*shakufu*). Statistics furnished me by the Home Department giving the situation at the close of last year show that the *geisha* number 79,934, an increase of 7,900 since 1926 and of 20,773 since 1918. Over the protests of the churches and W.C.T.U. two new *geisha* quarters were licensed in Osaka the latter part of December, and seven new quarters in Tokyo and environs last spring. There is no doubt as to the tendency of the times and it is a very serious tendency, for the *geisha* are not one whit more moral than the inmates of the licensed quarters and being allowed to run at large are in reality a greater menace to society.

The central offices of the Abolition League have been removed from Misaki Kwaikan to 500 Ochiai Mura, Tokyo fuka. The League is preparing for greater activity this year than ever before. A petition has been prepared and printed in Tokyo asking for immediate abolition of the licensed system. The League hopes this petition may be circulated in every prefecture in the Empire. Heretofore some eight different prefectures have presented petitions to the local authorities. It is hoped this number may be doubled or trebled this year. A supply of these petition blanks may be had, free of any charge, either from the writer of these notes at Matsumoto, or from the offices in Tokyo. The circulating of such a petition is an excellent means of rousing public opinion and making it vocal.

A local branch of the League has been formed in Yamanashi Prefecture. The Purity Society at Kofu, W.C.T.U., churches and Temperance Society are all behind the movement. This new branch is planning an active campaign for the spring and summer months.

The Ninth Annual Convention of the National Temperance League is to meet in the Japan Young Men's Hall (Nihon Seinenkwan) in the Meiji grounds on April 8, 9, and 10. At this Convention, plans will be perfected for the coming campaign in the Diet for the 25-Year Prohibition Bill. The League also has a plan to establish temperance societies in every town and village in the empire as a memorial of the coming Coronation of the Emperor. This project will form a living memorial far more significant than stone monuments. It is especially appropriate in that His Majesty himself does not use liquor. In some parts of the country this movement is already under way. In one prefecture alone some twelve new societies are reported since the first of the year. Could this be made nation-wide, it is hard to estimate the moral, spiritual, economic and physical good it would bring to the people as a whole.

Correspondence

New Methods of Work

To the Editor of the Japan Christian Quarterly

Dear Mr. Walton:

While I am well aware of the fact the world is different from what it was in the first century and that the present day calls for "so-called" new methods of Christian work, I cannot get away from the conviction that some *old* methods still obtain. It is futile to try to improve on Jesus Christ's way of propagating the Gospel, and in personal work lead men to God, or, into experimental knowledge of the Christian way of life. If the Christian life cannot be declared in a way that will very shortly convince the non-Christian that it is supernatural—that it is nothing short of a definite experience of a new birth, it is lowering it to the level of common human religions of which the world has a-plenty.

Now, aside from the God-ordained way of preaching—may it never be disregarded—there is the method of personal work—that is to say, dealing with souls in intimate conversation or Bible study. Our Lord Jesus evidently found this method most effective. Take, for instance, only two cases: His interview with Nicodemus and His interview with the Samaritan woman.

In the Acts you have Philip and the Ethiopian Eunuch and Paul's conversion.

There are two things that I specially wish to point out. (1) Jesus and the Christian workers were prepared, by the Holy Spirit, to lead souls out of darkness into the wonderful light of God. (2) Those that were saved were prepared, by the same Spirit, to be led into the light, and furthermore they were guided to the worker who could take them, so to speak, by the hand and bring them into the life of God.

What the world today stands in desperate need of is workers who are Holy Spirit-prepared soul-winners. The Holy Spirit knows more about the mind and heart and life and position and learning and religion of all men and women the world over than any man, I do not care how learned, how well trained he may be. Let a man (or woman) be filled with the Spirit of Jesus—dead to worldliness—alive to Christ—"for me to live is Christ"—grounded in New Testament methods of preaching, and leading people to God, and whether he knows much or little of the so-called new methods for this day, I believe God will lead seeking hearts to him. God's Spirit will work in the community and cause troubled men and women to turn to such a worker for He knows *that* worker will lead them to Jesus the Saviour and teach them how to appropriate him as their personal Saviour and Lord.

One day, in my travels over this Empire, I came across a Christian worker who had taught Bible to a certain man for nine years and the man had not become a Christian. I cannot understand how a man can be taught Bible that long by a *Christian* worker and not become a Christian —or stop studying it. To my mind it is evident that the essential motivating purpose and training is lacking in that man.

I know of a missionary who started an English Bible class or about 12 men. One hour was given to ordinary English—the other hour to English Bible. He kept the Japanese Bible on the table by the English and would give them the meaning of the English by reading the Japanese. The missionary was as we often say "dead in earnest" for the real thing and the result was that two or three men dropped out of the class, but the other members before three months had elapsed told the missionary to discard the English Bible entirely and teach them how to know that wonderful Christ, and he had the great joy of seeing one now and two another time, and so on, come to his study for personal interviews, not about "honest doubts," Buddhism and other difficulties, but about how to be saved! They were led to Christ in the old-time way and they experienced the new birth and returned praising God. The worker was prepared of God to lead prepared souls to God.

These remarks, I admit, are not exactly in line with what you asked for. But as a result of some actual experience in Christian work and close observation of Christian work both in America as well as in Japan it is most evident that as we have in a way "rediscovered Christ" we need to rediscover his method of doing God's work. From what I have seen of the drift of things in relation to Gospel preaching and Christian education, and getting people into the churches I believe that if the old reliable New Testament method of Christianizing the world was adopted and courageously carried out by a few workers that would prove a new method indeed to perhaps the majority of the present-day Christian workers. It might not become popular. It was not popular in Christ's day. The world is different. It is polished. It appears marvellously nice! But at the heart man is just as evil and rotten as in those days and it takes the dynamite of God to bring about a grand break-up and revelation of the present condition in order that men and women may earnestly and sincerely seek God and be lifted into absolutely spiritual realms. What falls short of that is mockery!

Yours faithfully,

February 28, 1928 K. E. AURELL.

The Gospel and Social Questions

To the Editor of The Japan Christian Quarterly,

Dear Sir:

As one who has had a small part in presenting the Christian Gospel in industrial circles in England, I am naturally most happy to read among

the Findings to be presented at the Jerusalem meeting by the Japanese delegates that "the Church's first duty today is to really understand social questions." When, however, the report proceeds to summarize this duty in the "Censure of Materialistic thought, Censure of Atheistic Marxism, Expulsion of Mammonism, Prevention of Violence,"—all negatives—I get nervous of what those outside the Church will think.

It is becoming a platitude to say that the Church ought to add to all its more ordinary methods of propaganda a special witness in the form of assistance in solving the great industrial problems which arise in all countries in the world at this present time. But it is not always realized how fundamental this witness is, and what "to really understand social questions" implies.

Christianity is the revelation of Life and not a religion among many other religions. It claims to teach the way of the at-one-ment not merely of individual persons with God but also the way of at-one-ment of all people with each other and also of people with Nature. The Creator of Man, Society, and Nature is One God and His Will One Will.

It is, therefore, not enough to proclaim the "ideals" of human personality, brotherly love, etc., and to leave out of consideration altogether the effect which Nature is having all the time on human life. The Communist declares that the life of man is determined by his economic surroundings. The Christian answers that the life of man is determined by his love of the brethren. But the fight between Communist and Christian is absolutely unreal because both sides are emphasizing one side of truth and omitting the other. Both Brotherly Love and Economic Determinism are essential parts of the life we experience.

The Findings say that one of the tasks before the Church today is "to give to the restless social heart of our time authoritative ideals and objectives for human life"; but surely Christianity is not an affair of ideals at all? It is the revelation of Spiritual Power and Spiritual Law. Spirit is not the opposite of Matter, it is the true way to use matter. Men as they become spiritual do not enter another world in the sense that they leave this earth. They learn that God carries out his will through matter as he carried out His Revelation in the material body of our Blessed Lord. The question which the Communist must face is: "Presuming that economic determinism is true, who or what is it that determines?" The question which the Christian must face is: "Is the Holy Spirit a mere spiritual influence or does He use outward material things to teach men? If He uses matter for purposes of Sacrament, does He not also use matter for guiding life?"

It is the doctrine that "the earth is the Lord's" which needs to be restored to common thought. Every other part of creation except the human creation obeys with joy the will of its creator. Man has been given the responsibility of choice as to whether he will obey or not. But if he does not obey he will receive inevitably the results of disobedience. Nature reveals her laws to those who love her and will co-operate with her: she has her own method of punishing those who refuse to co-operate.

As with Nature, so with all other non-human Matter, God works His purpose out. Our modern experience of the internationalism of modern trade and industry, of swift transportation, and close intercommunication, is experience, surely, of the Will of God building up the scaffolding around the unity of Mankind. He opens the eyes of the blind to see the absolute interdependence of all nations and all classes within every nation, and the very close connection between Man and Matter on which he depends.

But close proximity will not of itself create brotherly love. On the contrary, unless spiritual power is sought and obtained, the result of closer proximity is more bitter competition. Nations compete with each other for essential raw products (e. g., oil) or for new markets (e. g., China). Capital and Labour compete for the control of the means of production or the rewards of their mutual service. The result is the trembling and fear which is so characteristic of modern politics and industry.

Christianity has to restore confidence by proclaiming the need of faith in God who is both the inspirer of brotherly love and the will behind what is called "economic law" or "economic determinism." The missionaries of such faith must be men and women who have realized not only that the command of God is that we love one another but also that by our co-operation in actual labour we are intended to assist Nature to glorify the Creator. "Let all the people praise Thee, God; yea, let all the people praise Thee. Then shall the earth bring forth her increase and God, even our own God, shall give us his blessing. God shall bless us and all the ends of the world shall fear Him."

F. E. MERCER.

Tokyo, March 15, 1928.

Book Reviews.

CHRIST AT THE ROUND TABLE. By the Rev. E. Stanley Jones. Hodder & Stoughton Ltd. 1928. (Kyo-Bun-Kwan Yen 2.75).

This book puts before its readers further developments of the work so forcefully described by the author in his earlier work, "The Christ of the Indian Road." At a large public meeting one of the influential members of the local committee on arrangements requested permission to arrange a small group meeting at which more deliberate and intimate discussion of religious questions could be had. From that as a beginning resulted a long series of small group meetings. The personnel of the groups was always largely non-Christian, and as worthily as possible representative of the numerous religious groups found in India. The purpose of the meetings was simply to share with one another the definite value, to each individual, of the religious faith which he held. Mr. Jones confesses that he was amazed at the earnestness with which all kept to this deep purpose and at the frankness with which each one told of his own personal experience. It is the summary of these so-called Round Table discussions which give this new book its peculiar interest.

In the author's opinion the Christian Church made its most daring venture in undertaking missionary work in India; for not only are the Indians the most religious and philosophical people in the world, but also they have ready at hand the weapons of modern knowledge and modern criticism with which to counter-attack if they will. In entering upon these Round Table conferences he felt especially that his faith would be open to attack, and that if there were a flaw anywhere in it these Round Table associates would be sure to find it. His confidence in His Saviour and his sincerity in desiring to arrive at the truth at any cost made him undertake the venture. He went still farther in his quest and spent days in the intimate fellowship of the outstanding Hindu religious teachers and their disciples, with the full intention of accepting whatever they could give him that excelled his Christian faith.

He gained much. He came to know and respect more deeply even than before the earnestness and the patience of these Indian seekers after God. But his greatest gain—and that greater in degree than he had dared expect—was the confirmation of his faith in Jesus Christ.

To speak briefly, first, on the negative side, he found that the most eminent of the Hindu thinkers, with the most absolute loyalty to their way of finding God, confessed sadly that in this day there are none who have found Him. Gandhi said in this connection: "The more I empty myself, the more I can discover God. The world is a well-ordered machine and we may discover God in obeying its laws; but no miracles are to be expected, and it may take ages." Turning then to the positive side, he

found that there was today a degree of understanding and appreciation and acceptance of Christ among these thinking classes of India that astonished him. With these two data he has reviewed his own faith, and always with the thought of how this faith may best be put before the Indian people to give to them here and now the knowledge of God which is truly their heart's desire; he states in the latter part of the volume the faith that is in him—now greatly strengthened by the experience of these conferences.

The future is Christ's. India will surely come to Christ. This is the conviction from which the author writes. The part to be played in the future by the Church and the nations now dominant in the world is far less clear. Both for the evidence provided as to the truth of the Christian Gospel, and for the searching examination of present conditions in Church and State, the book is well worth reading.

S. H. NICHOLS.

FINDINGS FOR THE JERUSALEM MEETING, 1928. Prepared by the National Christian Council of Japan. Price 50 Sen.

This is a pamphlet containing 69 pages. The distribution of subject-matter is as follows: "Foreword" by Dr. Axling, 6 pages: "The Christian Life and Message in Relation to Non-Christian Faiths," 7 pages; "The Relation between the Younger and Older Churches," 7 pages; "Religious Education," 12 pages; "The Christian Contribution to the Betterment of Race Relations," 5 pages; "Humanizing Industrial Relations," 8 pages; "The Rural Problem," 11 pages; "Unoccupied Fields," 8 pages; "Appendix," 5 pages (Excerpts from the Report of the Federation of Christian Missions).

So far as this printed report is concerned the subject of "Unoccupied Fields" and the opinions of the foreign missionary body are incidental matters. Nineteen pages are devoted to industrial and farm problems. But it would be easy to draw from this a false inference. A reviewer in The Japan Advertiser recently (March 4th) declared that the "tendency to associate Christianity with social reform is growing:" And added the further remark that the "Church was in danger of making itself into a secular administration."

The Findings, which we are told, represent Japanese opinion, will not bear this out. For example, (1) in the points of "Superiority of Christianity," no special emphasis is placed upon social reform. In the "Strong Features of Japanese Churches," (2) though seven points are named, there is no reference to social reform. But under "Defects of the Japanese Churches" this is mentioned as one of three, namely, "wanting in a knowledge of actual social problems, such as politics, social welfare and economics—lacking in a social programme and without an objective for the solution of these problems." Then in the third place (3) in answer to the questions: "What vision and purpose as to the further evangelization and Christianization of Japan does the indigenous Church

have? What means does it possess and what plans is it making for the realization of this vision and purpose?"—five points are specified with no reference whatsoever to social reform. In the discussion (4) of industrial and farm problems, to which so many pages are given, it is made perfectly clear that the standpoint of the Church toward capital and labour is neutral: "Moreover," the report says, "rather than taking sides with either capitalism or labour it should deal impartially with both."

So while there is a discussion of social problems, and while there are numerous suggestions contained in the Findings pointing to greater social activity on the part of churches, yet the fundamental positions defined are such as would be formulated by any body of evangelical Christians in western countries.

Perhaps it should be added that the Findings contain many mutually conflicting statements. What we have said refers to main positions and attitudes.

On the whole, the Japanese Church, as it expresses itself in these Findings, is a conservative body. The distinction, for example, between humanitarianism and religion is not lost sight of, but is most clearly stated. There is little of that radicalism, to mention another point, which has afflicted the Church in China the last two years. Just a slight tendency is apparent to overreach and to lay claim to what clearly belongs to the proper jurisdiction of the "Older Churches." The conservative position of the Japanese Churches, once more, is exhibited in the Findings on the "Christian Life and Message in Relation to Non-Christian Faiths." There is no inclination among the Japanese Christians to effect a compromise such as vitiated Buddhist history in Japan, from its very fountain source.

This document is well worth reading. It will give one numerous points of contact with the Japanese Christian mind on the subjects discussed. The reader will find many "Findings" clearly expressed, and half-baked ideas not a few. But on the whole it is highly creditable. While carried to an International Missionary Conference, the Findings only in a qualified sense can be called "missionary." They are not instinct with evangelistic fervour. They fail to grasp the reality of the Christian opportunity.

S. H. WAINRIGHT.

THE WORLD-WIDE CALL. By the Rev. H. P. Thompson, M. A. 150 pp. 4/- S. C. M.

Two years have passed since the memorable presentation to the Church of England of the four "World Call" Reports prepared by her Missionary Council. A fifth, describing the needs of her Own People Overseas, has since appeared. It is with these five volumes that Mr. Thompson is primarily concerned. Before attempting a popular version

of their message he has gathered round him other sources of information which are acknowledged either in footnotes or by way of the bibliography at the end. He must certainly be congratulated on the condensation, without impoverishment, of so much that intelligent Christians in Great Britain ought to know about other races—and their own.

"The Call from the Far East" is divided into the chapters, dealing with Japan and China only. In the Japanese chapter, which leads the way, after the opening entitled "A New Renaissance" there is no trace of the attitude which even Bishop Knight's mission of enquiry has failed to discredit completely, namely that, as with modern soldiering, engineering, surgery, and so forth, so with religion, the Japanese have in the last sixty years mastered the content of Christianity and are now prepared to manufacture it themselves without further recourse to exponents from abroad.

Mr. Thompson holds steadily on his way without becoming either dull or superficial. He is well fortified with anecdotes and illustrations. Admirers of "Dick" Sheppard or Basil Mathews will perhaps find this writer disappointing. He does not rail at dignities nor revel in word-splashes. Put if the popular intelligence may still be reached without either of these implements of democracy, Mr. Thompson ought to get there.

It can scarcely be denied that the World Call Reports in their original form were on the stiff side. This was inevitable: and they must already be treated more as records or books of reference than as propaganda. It was the standpoint that mattered: the standpoint of the Missionary Church rather than or inclusive of the Missionary Society. To this standpoint Mr. Thompson faithfully adheres, though he hopes his book may find a sympathetic public outside his own communion. In the parishes at home its success will depend largely on the clergy: if they will only read it, commend it, and use it themselves, then your harassed Deputation should find at least an atmosphere in which the special message of his own experience can be pressed home without more ado.

E. G. BUCKNILL.

NEW LIFE'S DECISION (Shinsei no hiyaku), by Rev. W. H. Murray Walton, M.A. 64 pp. Price 20 sen. English translation 40 sen. Published by the Church Publishing Society, 24 Zaimoku Cho, Azabu, Tokyo.

There are many points in which the English and Japanese outlooks differ. Even in considering the same truth, the methods of explanation are different. Japanese often find it hard to follow English reasoning. But this book is one which we Japanese can read and understand without difficulty, even though the original MS was in English. The translation has been skilfully done, but at the back of the translation is the method of thought, and in this respect I must say that the author's mind resembles a Japanese.

The contents of the tract are set forth reasonably and in full accord with the facts of life. The argument is easy to follow; it is well arranged and fitted together; it possesses power and gives comfort. I can say without reserve that among booklets recently published it takes a high place.

Of course it will not make the same appeal to everybody. Men's temperaments differ. Some rely more on reason, others on emotion. These classes can again be subdivided. Nevertheless the book to a surprising degree meets the needs of those who are perplexed as to what path to take. It gives them a clear lead. In my evangelistic work I have often made use of the arguments it contains, and doubtless will do so in future, but in this book they are set forth with a greater incisiveness and consecutiveness of thought than I have been able to express.

J. S. MOTODA.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Blakeney, Kinjo Jo Gakko, Nagoya, by the 20th of March, June, September, and December, respectively. Contributors will greatly oblige by drafting items in the form now in use.

NEW ARRIVALS

BAYLIS. In March, Miss Enid Baylis, S.P.G., to Shoin Girls' School, Kobe.

LAMONT. In December, Miss Helen Lamont, A.B.C.F.M., as Secretary to the President of Kobe College, Kobe.

ARRIVALS

BAND. In February, Rev. and Mrs. E. Band and daughter, E.P.M., to Tainan, Formosa.

COVELL. In April, Mr. and Mrs. J. H. Covell, A.B.F., to Kanto College, Yokohama.

COX. In March, Miss Alice Cox, C.M.S., to Amagasaki.

DAWSON. In April, Miss E. Dawson, M.P., to Eiwa Girls' School, Yokohama.

HEASLETT. In March, Mrs. Heaslett, C.M.S., to Yokohama.

HEREFORD. In January, Rev. W. F. Hereford, D.D., P.N., to Hiroshima.

LANE. In March, Miss Lane, C.M.S., to Kure.

LEA. In March, Rt. Rev. Bishop and Mrs. Arthur Lea, C.M.S., to Fukuoka.

NEELY. In February, Miss C. J. Neely, P.E., to Kyoto.

NEWBURY. In April, Miss G. M. Newbury, A.B.F., to Shokei Girls' School, Sendai.

NOORDHOFF. In April, Miss J. Noordhoff, R.C.A., to Ferris Seminary, Yokohama.

PATTERSON. In March, Mr. and Mrs. G. S. Patterson, Y.M.C.A., to Omori, Tokyo.

SHAW. In January, Rev. and Mrs. R. D. M. Shaw, S.P.G., to Hiratsuka, Kanagawa Ken.

TETLOW. In February, Miss H. L. Tetlow, P. E., to Kanazawa.

WALNE. In April, Miss F. Walne, S.B.C., to Shimonoseki.

WILCOX. In April, Miss E. F. Wilcox, A.B.F., to Hinomoto Girls' School, Himeji.

DEPARTURES

ACOCK. In January, Miss A. A. Acock, A.B.F., of Himeji, on furlough.

ACOCK. In January, Miss W. M. Acock, A.B.F. of Soshin Girls' School, Kanagawa, on furlough.

BENNINGHOFF. In April, Mrs. H. B. Benninghoff, A.B.F., of Hoshien, Tokyo, on furlough.

BRIDLE. In April, Rev. G. A. Bridle, S.P.G., Chaplain at Kobe, retiring.

COLES. In April, Miss E. Coles, J.E.B., Garden Home, Nakano, Tokyo, on furlough.

CREWDSON. In April, Mr. and Mrs. I. D. Crewdson and children, U.S.M.S., Osaka, on medical advice.

DAUGHERTY. In November, 1927, Miss L. G. Daugherty, P.N., Tokyo, on furlough.

ERINGA. In April, Miss D. Eringa, R.C.A., Ferris Seminary, Yokohama, on furlough.

HARRISON. In February, Rev. E. R. Harrison, S.P.G., Chiba, on furlough.

KEEN. In April, Miss Keen, C.M.S., Poole Girls' School, Osaka, on furlough.

KENNION. In April, Miss O. Kennion, S.P.G., Shimonoseki, on furlough.

KRAFT. In February, Mr. and Mrs. Kraft and family, S.D.A., Tokyo, on furlough.

MACCAUSLAND. In December, 1927, Miss I. MacCausland, A.B.C.F.M., Kobe College, Kobe, for Mission business.

MACLEOD. In January, Rev. D. MacLeod, E.P.M., Tainan, Formosa, on furlough.

NASH. In April, Miss E. Nash, C.M.S., Matsue, on furlough.

NETTLETON. In May, Miss I. Nettleton, S.P.G., Shoin Girls' School, Kobe, on resignation.

NIELSON. In January, Rev. A. B. Nielson, E.P.M., Tainan, Formosa, on furlough.

PAWLEY. In April, Miss A. Pawley, Soshin Girls' School, Kanagawa, on furlough.

PICKARD-CAMBRIDGE. In April, Rev. and Mrs. C. O. Pickard-Cambridge, C.M.S., Yonago, on furlough.

RAWLINGS. In March, Rev. G. W. and Mrs. Rawlings, Momoyama Boys' School, Osaka, on furlough.

SINGLETON. In March, Mr. L. Singleton, E.P.M., Tainan, Formosa, on furlough.

SOAL. In February, Miss Soal, J.F.B., Maizuru, on furlough.

TER BORG. In March, Rev. and Mrs. J. Ter Borg, R.C.A., Kagoshima, on furlough.

TEUSLER. In March, Dr. R. Teusler, P.E., St. Luke's International Hospital, Tokyo, on Mission business.

CHANGES OF LOCATION

CLARKE. Rev. Dr. and Mrs. E. M. Clarke and family, P.N., from Osaka to 66 Gochome, Kami Tsutsui dori, Kobe.

MELINE. Miss A. Meline, A.B.F., from Sendai to Soshin Girls' School, Yokohama.

PRICE. Miss G. J. Price, C.M.S., from Tokyo to Poole Girls' School, Osaka.

SHEPHERD. Miss K. Shepherd. S.P.G., from Hiratsuka to Odawara Machi, Kanagawa Ken.

WILLIAMSON. Dr. and Mrs. N. F. Williamson, S.B.C., from Kumamoto to Seinan College, Nishijin Machi, Fukuoka.

ENGAGEMENTS

BUCHANAN—SHAFER. The engagement is announced between Rev. Dr. W. C. Buchanan, R.C.A., of Gifu and Miss B. J. Shafer, R.C.A., of Nagasaki. The wedding is expected to take place in May.

OSHIMO—EBINA. The engagement is announced between Mr. R. K. Oshimo, American Student-Professor in Doshisha University and Miss Ayako Ebina, daughter of the President of Doshisha University.

MARRIAGE

MORRIS—MORRIS. On March 12th., at All Saints' Church, Kobe, by the Rt. Rev. the Bishop in Kobe, Rev. W. R. Morris of the Higher School, Yamaguchi, to Mrs. Dorothy Morris.

GOLDEN WEDDING

CARY. Dr. and Mrs. Otis Cary A.B.C.F.M., celebrated their golden wedding on December 18th, 1927, at Bradford, Mass., U.S.A.

DEATHS

FYSON. At Sutton Valence, England, on January 30th., Rt. Rev. Bishop Fyson, D.D., C.M.S., formerly Bishop in Hokkaido, aged 72, (1874-1908).

MACNAIR. In Washington, D.C., U.S.A., on July 16, 1927, Mrs. T. M. MacNair, P.N. (1880-1928).

MOTODA. At Osaka, on April 16th, the Rt. Rev. J. S. Motoda, D.D., LL.D., Ph.D., First Bishop of Tokyo.

WINN. In Philadelphia, Pa., U.S.A., on January 17th, Rev. M. C. Winn, P.N. (1916-1928).

MISCELLANEOUS

BUCHANAN. Dr. H. Buchanan, formerly Professor of Economics at Keio University, is spending six months in Japan making special study of the economic conditions of the rural classes. He is staying with Mr. and Mrs. A. Jorgensen, of Tokyo.

MOULE. Rev. G. H. Moule, M.A., of the Central Theological College, Ikebukuro, Tokyo, has been appointed Secretary of the Japan Mission of the C.M.S.

NEWELL. On January 2nd., the newly built house occupied by Dr. and Mrs. H. B. Newell, A.B.C.F.M., was totally destroyed by fire, together with all Dr. Newell's personal effects.

WALTON. Rev. W. H. Murray Walton, C.M.S., will be leaving on short furlough in May. Rev. E. T. Iglehart, D.D., Aoyama Gakuin, Tokyo, will be responsible for the next issue of The Japan Christian Quarterly.

THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS

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Who's Who in this Issue

Rev. Charles W. Iglehart, D.D. is a missionary of the M. E. Church in Hirosaki. Dr. Iglehart was a delegate from Japan to the recent Jerusalem Conference, as were all those who have contributed articles on the subject for this issue of the magazine.

Rev. S. Tsuru is professor in the Theological Department of Meiji Gakuin, Tokyo.

Mrs. Kubushiro is president of the Japan Woman's Christian Temperance Union.

Rev. A. K. Reischauer, D.D. is a missionary of the Presbyterian Church in Tokyo, professor in Meiji Gakuin and Executive Secretary of the Woman's Christian College. Author of Japanese Buddhism.

Rev. Michio Kozaki is a minister in the Kumiai (Congregational) Church, and assistant to his father in the pastorate of the Reinanzaka Church, Tokyo.

Rev. William Axling, D.D. is a missionary of the Baptist Church, head of the Misaki Kwaikan, social service center in Tokyo, as well as one of the secretaries of the National Christian Council.

Bishop Kogoro Uzaki, D.D. is bishop of the Japan Methodist Church, residing in Tokyo, with full administration throughout the Church. He has been President of the National Christian Council, and was the leader of the delegation from Japan to the Jerusalem Conference.

Rev. Robert C. Armstrong, D.D. is a missionary of the United Church of Canada, in charge of student work in Hongo, Tokyo, and formerly executive secretary of the National Christian Council; lecturer at Aoyama Gakuin Theological School and author of several books on Japanese subjects.

Rev. P. S. Mayer, D.D. is a missionary of the Evangelical Church in Tokyo, superintendent of his mission. He is editor this year of the Mission Year Book, and was English Secretary of the recent National Christian Conference.

Rev. M. Suzuki has been for many years a successful Christian in the slums of Tokyo.

Rev. J. S. Kennard is a member of the Baptist Mission, working in Tokyo.

Rev. Christopher Noss, D.D., missionary of the Reformed Church in the United States, located in Wakamatsu, is a recognized authority on the study of the Japanese language, as well as a specialist in rural evangelism.

Rev. E. C. Hennigar of the United Church of Canada has been almost twenty-five years in Japan, and is prominently connected with Purity and Temperance movements, serving as executive secretary of the national organization, in addition to his regular evangelistic work centering in Matsumoto, where he resides.

Rev. S. H. Wainright, D.D. is Executive Secretary of the Christian Literature Society and member of the Southern Methodist Mission, residing in Tokyo.

THE
JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. III. **JULY 1928** **No. 3**

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

The Jerusalem Meeting

OUR present issue is devoted largely to the Jerusalem Meeting of the International Missionary Council, and the subjects coming out of it, the articles all being written by members of the Japan delegation. Taken together they form a series of studies of current world problems which touch life widely and which all are still awaiting Christian solutions. It is a noteworthy fact that all the four main themes comprising the agenda of the recent National Religions Conference held in Tokyo are included. Nothing could be more heartening than that world Christians should be grappling with the stubborn questions of race, of industry, of war, of rural life, of education and of relations between churches. But it is more significant still that in the Jerusalem Meeting all of these took second place to a study of the original power-source of the Christian life and message as found in the living Christ. His figure emerged there more dominant and reassuring than ever before. In Him a solution to every problem was found, so simple and inescapable as to almost pass belief.

But a solution on paper or a finding of a conference must be transformed into life if it is to become valid. The whole question of whether the enormous expenditure of time and effort and money involved in this meeting shall have been worth while or not awaits this test. No meeting however splendily conceived and perfectly executed can of itself be any thing more than a meeting. But if from it

there flow new currents of understanding and conviction that are lived into action then it may prove to have been a source of creative energy. As the years followed the Edinburgh Conference it became clear that this had been one of the epoch-making meetings in Christian history. Will the Jerusalem Meeting prove to be the same? It will if brave and devoted men and women throughout the world, reading and pondering the things said and dreamed and prayed there take them into their hearts and fearlessly transmute them into action.

The Christian Church in Japan

What of the Christian movement in Japan as seen in the light of the world Christian panorama viewed at Jerusalem? While fully recognizing the danger of self-satisfaction and provincialism, one nevertheless, could not escape the conviction that of all the so-called mission countries Japan has most nearly emerged from the condition of a receiving church to that of a giving or sending one. With the possible exception of Brazil in no country are there such a number of churches of national dimensions so nearly self-operating and in no country does Protestant Christianity seem so fully conscious of its mission to its own people, or does it exercise an influence upon society so much out of proportion to its numbers as in Japan. The problem of independence is all but solved, for the denominations that have been encouraged to carry their own load and manage their own affairs have amply shown their ability to do so, and this not only with no loss of spiritual quality, but rather with great gain. An indigenous church in Japan is no longer a vision of the future, but is an actual accomplishment.

There yet remains, however, a real danger—, implicit, perhaps in the spirit that makes independence a certainty in this country,—and that is the danger of isolation from Christian world currents, and of clannishness in denominational life. After making due allowance for the natural solicitude of the older churches in seeing the eldest daughter grown up, and for the feelings of those in other countries where Christian work can scarcely be expected to push far ahead of the general political and economic conditions of dependence, yet the fact remains that notwithstanding the solid achievement of the church in this country and the reasonably satisfactory solution of many of the very problems that are now perplexing the younger churches of other lands, there is a tendency so far from

taking Japanese Christianity as a model, or as an inspiring challenge to the aspirations of others, to rather treat it as a warning to avoid errors in the future. This is a very disconcerting condition, and so far as the blame for it lies with the churches in Japan it can only be bettered by a still more enthusiastic participation in all Christian activities that reach beyond the borders of this land, and by a very great widening of interest so as to include all of every branch of the Christian faith. The next few years must be vigorously devoted to linking up more closely with other denominations in this country and with wider Christian interests abroad.

The Place of the Missionary

The future place of the foreign missionary is a case in point. It was most inevitable that in putting the emphasis of recent years so thoroughly upon self-direction and independence the church in defining the place and work of the missionary should do so in negative terms. The result has been that in all recent statements on the subject many have felt a lack of reality in the urgency of the work assigned the missionary by the church. The step away from control, cordially taken by so many missionaries, has seemed to lead instead of into greater service, rather into isolation and neglect. This sense of uncertainty on the part of individual workers must surely register itself in cooling enthusiasm and sympathy on the part of the older churches.

The fact seems clearly established that the church desires the services of foreign missionaries only on its own terms. This is happily acquiesced in, and the church now finds itself facing a new responsibility. From now on, in a new sense, the Japanese Christian movement must take the foreign worker to its heart; must train him, assign him his work, integrate him with its deepest life, and by its love and care deepen in him the devotion and loyalty to the church which with his missionary call must constitute the motive of his life work. If it can do this it will have achieved a greater accomplishment than independence, in a sense of world interdependence; and will have taken the first step toward that day in the near future more than once referred to in the Jerusalem Meeting when missionary work shall be a mutual exchange of experience and service between the churches of the east and west.

The Jerusalem Meeting

IF there had been no earthquake in Jerusalem it is not likely that the meeting of the International Missionary Council could have been held in the spacious German Hospice on the Mount of Olives, requisitioned during the War by the British and occupied as Government House until shaken and twisted to the point of danger by the tremors of 1927. And likewise if there had been no earthquakes in the thinking and conduct of the world since the Edinburgh Missionary Conference of 1910 the tasks and problems of this recent meeting would have been very different. The Edinburgh Conference was epochal in that there issued from it a scientific technique of missions, as well as an ever-increasing number of organs for national and international co-operation that have given unity and direction to the main currents of missionary and indigenous church life ever since. The modern era of world-wide Christianity began there; and so sound were its chief positions that very few reversals have had to be made since then. Even under ordinary conditions the organizations of mission boards and of national church councils abroad would need frequent renewal by mutual conference, and eighteen years is quite long enough to have gone without another such world meeting; but circumstances have been far from ordinary, and these two decades just passed have been as eventful, and as productive of change as any in the history of the world. Let the mind take any phase of human interest and resting twenty years back set a mark, then move up to today, and it will instantly be seen what essential changes in knowledge, standards and attitudes have taken place. And most of these touch the interests of Christianity and its world extension.

Is there an impelling Christian message fitting the universal needs of mankind? If so, what of the non-Christian systems from which three-quarters of the human race derive their strength? Have we a special responsibility to the Jews? And what of the modern man who feels that he has outgrown religion? By what processes are the Christian life and faith to be implanted in individuals and society? What is the purpose of education, its motive, aim and method, and therefore of religious education? If "the end of the missionary enterprise is the planting of the church" what are and

what should be the relations as between the older churches, the missions, the missionaries, the mission boards, and the younger churches? What is the position of churches and schools with regard to governments? How about race relationships, political, economic and social? What of the new industrialism, especially in Asia and Africa? Is nothing better to be done about the billion people whose rural existence is so far behind the life of the cities in comfort and opportunity? What must be done about war? Why should there be healing, and what should be the place of organized medical work in the Christian movement? Is there any longer a "home base," and if so what is its call and challenge today and what will it be tomorrow? Is there a summons abroad for the young man or woman who would invest a life at the place of greatest need? With what national and international organizations shall the Christian forces face the next swiftly moving decade? And where shall they concentrate their energy and effort? Think of these and allied problems and you will see why the Christian world welcomed the recommendation of the Committee of the International Missionary Council which met in Rattvik, Sweden, in 1926, that there be a delegated world meeting in Jerusalem from March 24 to April 8, 1928.

Together with the other national organizations, the Japan National Christian Council approved the plan, and accepted its quota of eight members, eventually choosing and sending the following: Bishop K. Uzaki (Chairman), Mrs. O. Kubushiro, and Revs. K. Kozaki, W. Axling, S. Tsuru, S. Yanagihara, A. K. Reischauer, and C. W. Iglehart. Mr. K. Nakahara attended as a representative of the student Christian organization. Preliminary syllabi and pamphlet materials were prepared, on the various subjects to be treated, and were issued well in advance of the meeting, so that for more than a year the enlarged staff of our National Christian Council was engaged in promoting group study and individual criticism throughout Japan. The large number of opinions and group findings were studied, collated and finally rendered into the form of the published findings for Japan. There has probably never been so thorough an expression of the views of Christian workers on the major issues of our common task in Japan as was obtained by this process.

On February 16th the Japan delegation sailed for Jerusalem, and was joined on the way by sixteen of the twenty delegates from China, three from the Philippines and one from Malaya. During the five-week journey daily conferences were held and every paragraph

of the findings scrutinized as to the truth and suitability. Frequent joint sessions with the other delegations were also held with much profit.

The meeting was held on the Mount of Olives, overlooking the Holy City, a spot where one could not step without thinking of Him who trod those slopes, and where a raising of the eyes in any direction meant vistas of sacred association and a call to higher thinking and living. Sitting in the quiet morning hour in the garden of the meeting place one could see the panorama of man's whole spiritual pilgrimage spread out before him. Away at the sunrise lay the mountains of Moab where Moses' work came to an end, and at their foot the fords of the Jordan, the beginning of the conquest of Canaan. Around to the northwest was the tomb of Samuel, just below it David's city, and back again a few miles to the north Anathoth the home of Jeremiah; then sweeping down again to the Jordan the place of Jesus' baptism, and the reputed Mount of Temptation; up the Judean wilderness along the road from Jericho, one could picture the quiet home in Bethany on yonder hill, then the winding road over and down into the city, ending at Calvary. It could all be seen with but a turn of the head, but there was enough meaning in it to stir one's life to the depths.

The time, too, was as significant as the place. Beginning on Saturday the sessions led up for a week to Palm Sunday, moved through Passion Week and ended early on Easter Monday morning. Those fifteen days were not only the loveliest of the year in Nature, with the changeless sunshine, the coolness after the spring rains, the exquisite burst of wild flowers everywhere, the first budding almond and fig trees, and the fresh green of the sprouting grainfields, but they carried everyone irresistibly along those last meaningful and tragic hours of our Lord's life on earth. The plain life in the tents and rough sheds seemed most fitting. Amid such setting and atmosphere trivial and lesser things were swept away, and each day begun with a sense of high expectation and mission, and with a depth of warm fellowship seldom experienced.

Before the chairman, Dr. Mott, called the meeting to order a glance at the "Who's Who" showed that the make-up of the conference was altogether unusual. For a world gathering it was small, scarcely more than two hundred full members in all; but every delegate was chosen to represent some definite constituency. Twenty-six national and regional organizations and fifty-one different coun-

tries were represented. The delegations from the older churches were made up of board secretaries, leading churchmen and experts in all the fields related to the missionary enterprise. Considerably over half the delegates came from the younger churches. Of these it was hoped that not more than one-third should be missionaries, the remaining two-thirds being nationals. Although this was possible in the Far Eastern delegations, in the case of the Near East and in other places where the church life is as yet undeveloped the proportion of missionaries was necessarily larger, so that in the total the numbers of missionaries and nationals were about equal. There has never heretofore been a delegated world meeting where any such missionaries represented not sending churches, boards or missions in any sense, but the churches in which they work.

Among the nationals there were not lacking colorful costumes, or spectacular elements, but they were never capitalized, and played no part in the meeting. These delegates, both men and women, were chosen for their ability, and were taken seriously: they carried their full share of responsibility in speaking and committee work, about half the larger committee chairmanships being entrusted to them. Equally significant with the new place accorded nationals was the fact that the missionaries represented not missions but the churches of their areas. No non-members were admitted to any sessions in any capacity, even the work of ushers being done by representatives chosen by the various national student Christian movements. This largely fixed the scope of the meeting as an agency for concentrated study and council rather than for general inspiration or propaganda.

The "standing orders" defined the method as public address and group discussion. The mornings were usually devoted to one subject with one speaker opening the discussion, followed by perhaps a score or more before adjournment. There was no impromptu speaking; one was expected to apply on the day before for the privileges of the platform. And no free debate or rejoinders were provided for. There was always a long waiting list from which the chairman made a selection. This method, which at first seemed rigid and autocratic, proved eminently fair. English was used throughout, and the English-born speakers would have inevitably gotten the major share in free discussion, but as it was, they were limited to six minutes, while the others had eight, and by the strict observance of a balance among the speakers everyone got a chance. Under such circumstances no one took the rostrum without preparation, nor

without conviction of a message. In point of illumination and constructiveness the speaking held a level one would have thought impossible. In the afternoons the main subject of the morning was broken up into sectional study, and in these groups of a score or so each the free discussion took place and much of the creative work of the meeting was done. The evenings were given to lectures by acknowledged authorities in their various fields. During the last two or three days the reports from the sub-sections were passed, and became the Findings of the meeting.

In his opening address the chairman, with contagious optimism and vitality, swept his hand out toward the north and said: "It was on these hills that the prophets were born. We, too, may expect a true and authentic and courageous lead for our times." But many a person looking at that audience, more diverse by far than those who gathered at Jerusalem at Pentecost, wondered how a prophetic note could be struck. What could be agreed upon as to the church between the Egyptian Coptics, the Anglo-Catholics and the Quakers for instance, or what statement of the Message that would hold the assent of the conservative group of European theologians, and also of the industrial, rural and educational experts? What authentic lead could be expected on the question of the Christian movement in relation to governments, and particularly to ruling and subject peoples, with British and passionate Indian nationalists, Japanese and Koreans, Chinese, Americans and Filippinos and Negroes, Africans, Australians and South Americans as the ones expected to find it in common? All the elements of race, language, religious history and national aspiration that so divide men in this modern world were present to separate us, but one common love and one personal loyalty was able to overcome them all,—the common faith in the living Christ. And so, before the meeting was over the miracle was accomplished and authentic leads were found in every subject dealt with. A belated discovery of the church today is that in prayer we come together, whereas in debate we fly apart. The idea that time given to prayer and devotions is an interruption of the process of seeking truth by debate is giving place to the assurance that only in prayer can the restraints and apprehensions of various groups be melted and differences of view be transcended and fused into unity. That was the fresh discovery of every delegate at Jerusalem. The immense place given to the prayer and devotional life of the meeting was more than justified, for it was in those hours that profound

depths were reached, where we are all one. And so a rich synthesis was born in which the best of all was preserved, but without compromise. In this fellowship with one another in Christ the non-essential took second place, and the antagonisms simply faded from sight. Differences were not ignored, but transcended. So the meeting was able to do more than register the present state of world-wide Christian thought and practice, valuable as that was, but it did more, it laid out the direction at home and abroad, in church and school, in shop and factory, in city and country, in which the Christian forces of the world are to move during the next decade.

In the afternoon of the first Sunday, sitting amid the wild flowers on the crest of Olivet and looking across at the city, with its minarets and crosses cutting the golden western sky, the delegates became pilgrims as Bishop McInnes led a service of meditation and song and prayer.

Every session had its full, unhurried devotional period with leaders so well chosen and so carefully prepared that we found ourselves eagerly waiting for the time to come. Those ample hours of spiritual fellowship, with their widening silences and clear call of the Voice, will never be forgotten. Nor were all of the devotions indoors, though at least three places in the building were provided where at any time one might after one's own accustomed way draw apart for meditation and prayer. Some of the most moving hours were spent in God's open temple. Again on the next Sunday, which was Palm Sunday, we met over the hill at Bethany, and with hymn and scripture and prayer and silence followed in His steps along past Bethphage to the turn in the road where Jerusalem bursts into sight, and where the trail drops down across the Kidron Valley and up through the gate of the city. Thursday night was spent in little knots of two or three under the cloud-flecked sky beneath the olive trees in Gethsemane, living over again something of the meaning of that titanic struggle, and the victory He got there. Through the silence and the dark a nearby voice came gently, "And the little grey leaves were kind to Him, as out of the woods He came." On Friday many found their way to the Via Dolorosa, and as they walked from the Praetorium to the church of the Holy Sepulchre saw more clearly than ever before the way of life through death. "Who patient bears His cross below, he follows in His train."

Easter morning found us gathered about the Garden Tomb making our own the glorious triumph of His resurrection, and communing with the living Lord. The very air one breathed was devotion, and every spot was sacramental. In such experiences self-aggression and pugnacity die and new understandings and tolerances are born. If unity was achieved in the Jerusalem Meeting, and I believe it was, it was bought at a price: the price not of surrendered convictions, but of self-will and narrow-mindedness. This could have been accomplished only under the moving grace of the Holy Spirit in prayer.

At the same time there was no lack of close thinking and expert guidance. There are no greater living authorities than men like Butterfield on rural conditions, Tawney in sociology, Weigle in religious education, Hocking in philosophy, Jones on African education, Bishop Temple and the Bishop of Salisbury, Harold Grimshaw on forced labour, or Robert Speer and the other administrators of the great mission boards, and in international Christian circles, William Paton and Dr. Warnshuis, the secretaries supporting John R. Mott, the prophet and leader in this field for the last thirty years. The Jerusalem Meeting was a demonstration to all who have anything to do with conferences of what can be accomplished by clear thinking in a spirit of consideration for one another's views and of sensitiveness to God's leading.

The various subjects dealt with are having separate full treatment, and we shall here merely try to present a simple perspective of each.

The Message.—Of all the themes dealt with by far the most time was devoted to this. When Dr. Speer asked: "Is there an authoritative, unique message to carry to the ends of the earth, or not?" it was felt that there was no use in trying to go forward till an answer was found. Very differing angles of vision were evident on all theological questions, and the two days' discussion took a wide range, but when unanimity was finally reached in Findings read by Bishop Temple and listened to by the whole conference with hushed, approving interest, the conclusions of the opening address were the dominant note: "We have in Jesus Christ the sufficient, absolute and inevitable Saviour of mankind." When the reading was finished the meeting gave itself to prayer and thanksgiving, not because it had achieved a unified statement, but because every member was thrilled with the personal experience and conviction of the power of God in Christ to meet every heed of men and every problem of society.

With this unshakable conviction, though, there was a spirit of tolerance and appreciation of the permanent values preserved in the non-Christian systems. Much preliminary study of Confucianism, Hinduism, Buddhism, Mohammedanism, and of the Jews had been undertaken, and very thorough materials prepared, but it was the common agreement of the members of every country that Christianity has now to fight for its life on a new front, where from the cultured, scientific, hurrying, mechanical and pleasure-loving modern world God is being ushered out. The re-orienting of present-day life around its true centre, Christ, engaged the major time and attention of the meeting.

Religious Education.—The next most thoroughly discussed subject was religious education. A full year of study and discussion on both sides of the Atlantic and in other countries provided the materials, and the Findings as in the case of other subjects embody a rare blending of scientific care,—the hearty acceptance of the modern view of education as centering in the personality of the learner,—with a passionate and humble devotion to Jesus, His character, His way of life, and His method of teaching. There could be no possible antithesis between so-called educational and evangelistic work if this view were always kept clear. The need of religious elements in even public-school systems was agreed to, even by those delegates from the Continent and from America where tradition is dead against it, and even though in countries such as Japan it would mean a preponderatingly non-Christian religious influence. This is a subject on which much careful thinking must still be done, but it was felt that anything would be better than the present situation where a new generation is growing up with scarcely any knowledge or thought of God. Particular school problems, improvement in Sunday-school curricula, and other detailed matters were left to be worked out under the varying conditions of the different fields, but the principles for future growth are clearly defined.

Relations between the Older and Younger Churches.—This was next in point of emphasis placed upon it. The very adoption of this new terminology shows the changed point of view. At Edinburgh there were but twenty nationals out of three thousand delegates, whereas at Jerusalem they constituted more than a fourth of the total. Then there was not a single National Christian Council, and Christianity outside of Western countries was thought of in terms of missions, not churches. The new note of the whole discussion at

Jerusalem and of the Findings is that the church is the centre of the missionary movement. To be sure, no two countries today stand at the same point of development in church life, and thus no detailed specifications applicable to all could be arrived at, but in the principle of "the church first" will be found a solvent for most of the problems of administration, control, finance and other policy that confront us. The Japan Findings, which have throughout the idea that the mission as such should no longer have administrative functions, and that all missionaries should work in, through and under the Japanese church, show that church development here is in advance of most other fields. But the Jerusalem Meeting, too, came to the conclusion that of the present chain of sending church, mission board, mission, missionary and receiving church the only permanent and ultimate factors are the two churches themselves, interchanging their life with one another to mutual advantage. Every policy of the mission or church should have this aim in view. Missionaries in this sense of emissaries from church to church will be needed and welcomed not for a few years, but always.

Race Relations.—Bishop Uzaki was chairman of this commission, which dealt fearlessly and dispassionately, but in the sure conviction of a Christian solution, with this ominous and shameful problem of our times. The discussion was marked by little heat and no bitterness, but by a merciless presentation of facts and a close analysis of the "hot spots" in the world's racial friction, by concreteness and directness in the application of Christ's gospel to them, and by workable suggestions as to what Christians can do to help. Each tense situation had its frank study, whether Africa, where the phase is chiefly economic, or America and the negro, where it is social, or China and Korea and the Philippines, where it is largely political, or the Near East, where it is religious, or India and Oriental immigration in America and Australia, where it is mixed,—all were diagnosed and remedies recommended.

War.—Mention should be made of two matters that were not originally on the agenda, but which came up to the surface by force of the general opinion on them. One was the matter of the protection of missionaries and property with force by the government of a sending country. This practice has been the tool of an encroaching imperialism many times in the past, and is right now a live issue in China. The most enlightened Christian conscience now refuses to support it, and it was a measure of the tone of the Jerusalem Meet-

ing that an unequivocal repudiation of the whole thing was registered by an almost unanimous vote. The other matter, much more essential and far-reaching, was the question of war. It had no preliminary study, being scarcely mentioned in any of the published materials, and was given no place on the program of the meeting but by pressure of the common demand the committee agreed to present it in the form of a resolution. Other matters pushed it ahead, and not until late during the very last closing evening session did it come before the meeting. One reading showed that the statement did not have sufficient force or definiteness to satisfy the conference, and so at that eleventh hour the entire council went to work patiently putting teeth into a pronouncement repudiating this our common, corporate crime against God and man. One of the very highest peaks of the entire meeting was reached when men and women from all over the world—some of whom had seen distinguished service in the last war—pledged themselves and summoned "all who share in the world-wide Christian mission to unremitting prayer and effort to secure (a) The renunciation of war as an instrument of national policy, (b) The adoption of peaceful methods for the settlement of all international differences, and (c) The changing of those attitudes and practices which constitute the roots of war."

The Humanizing of Industry.—There was no complacency as Professor Tawney introduced the subject of Industrialism. "The tragic course of industrialism is like a path through the desert marked by skeletons. While the western nations are trying to get it in hand, like an infection it runs to the unprotected parts of the earth. This is essentially a religious question, and if the church does not tackle it, no one will." Mr. Grimshaw added: "Our chief exports to the weaker peoples are devastation, desolation and death. The church condones these evils." This subject, however, is one on which the average member of the meeting, no matter how deep his contrition and sympathy, could not have the specific facts available for a technical treatment, and consequently there was very little general discussion. The Findings, however, represent perhaps as perfect a piece of workmanship as anything the meeting did. Limited strictly to industrialism in relation to colonizing or trading countries with undeveloped peoples, it moves through paragraph after paragraph relentlessly laying its hand on present wrongs, one by one, and pointing a way toward correction. One felt that if the

main outlines of this programme could only be practised in the Western countries, too, we would see a new heaven and a new earth.

Rural Work.—This subject was handled with thoroughness and with breadth of view. It was a shock to hear the unchallenged statement that a thousand million people living in villages and country are "not covered" by the Christian movement, and are not planned for. The solution offered begins with the goal of raising the entire rural civilization in its every aspect, and in every country. For with the possible exception of Northern Europe, reports from all over the world showed that the country dwellers are far behind the city in culture and opportunities. No welfare or specific church programme was offered, but a call was sounded to the churches and missions to give special attention to this vast range of human interest, and the broad lines of procedure were laid out.

Medical Work.—This theme, though not an object of preliminary study was given treatment by its separate commission, and had its Findings. The chief note is an appeal for a larger place for healing, not as a handmaid to evangelism, but in its own right as a spontaneous expression of Christian compassion and love. With passionate earnestness Dr. Frimodt-Muller pleaded for a restoring of the ministry of healing to the place it had in Jesus' life. The council sustained him, and recommended that churches and missions at home and abroad place still more emphasis on medical work.

Evangelism.—Although this was the subject for a Sunday evening session, at which time Mackay of South America, Linton of Persia, and Stanley Jones of India stirred heart and conscience with their searching messages, it was not treated as a separate theme with special Findings. The reason for this was that no one wished it to be thought of as merely a department of world-wide Christian effort, but rather as the spirit and heart of it all. Evangelism in its deepest sense is really the theme of all the Findings.

Organizational Matters.—The organization of the International Missionary Council was overhauled, and its relation to the national bodies newly defined. As re-organized its members are the constituent church and missionary councils, and its powers and duties only such as are committed to it by them. They elect representatives on its committee of forty, and in case of a full meeting of the council every five or ten years, say, it is they who choose the delegates. The present officers and staff were re-elected. The publication of the International review of Missions will be continued. In

this the editor, Mr. William Paton, is supported by an advisory board made up of members from the various councils. It was the hope of the Japan National Christian Council that the name "missionary" might be replaced by the word "Christian" in the title of the international organization, and thus correspond better with the increasingly democratic relations to the national bodies, but this was impracticable since in many of the western countries there are no general church federations, and in all cases the widest inter-church organizations are those promoting foreign missions. So the word "missionary" was retained with the explanation that it means "the work of the churches in all countries." It has been suggested that in the various countries a new word be coined in translation of the term "missionary" as used in this sense which will connote the expansive work of the church without the meaning of foreign missions.

The Home Base.—The delegates from the sending countries requested and obtained a special commission for the study of this particular problem, and brought in findings which clearly show a deep concern over the unsatisfactory and uncertain conditions of the missionary enterprise at the "home base." These urge more and better missionary education, more prayer, more specific training of leaders and enlisting of laymen, and particularly do they appeal to the younger churches to think through the question of the missionary, his place, need and work, and to make a frank statement to the older churches. The scarcity of laymen was the outstanding weakness of the Jerusalem Meeting. Of men not professionally associated with the missionary movement there could not have been more than a dozen, and of these scarcely three or four from English-speaking countries. To be sure the meeting was in a sense a council of specialists, and yet the absence of laymen was significant of the present situation in the sending churches. Since Edinburgh the science and practice of missions have made conspicuous progress, but the grip of missions on the average church member has definitely loosened. The imperative seems to have been lost in mists of questionings, and in preoccupation with other interests. In an atmosphere of apology and defense spontaneous missionary impulse lags, till even information can scarcely reach the layman in some denominations, and the processes of missionary education have all but broken down. The small space given the Jerusalem Meeting in church papers as compared with Lausanne, for instance, is an illustration of this. The work of this meeting was colossal, and it was superbly done, but its true accom-

plishment must still await the rough-and-ready verdict of the man in the pew, as to whether the findings shall ever go into practice or not.

CONCLUSION.—In summing up we may mention some of the prevailing notes characteristic of the meeting throughout.

It was centred in Christ. Commission after commission in its matured findings put aside its specific contribution to the subject until a full statement had been made concerning Christ and His relation or attitude to it. This sometimes occupied several pages, and even in the case of technical reports was determinative of the substance of the entire findings. In no case would the council reduce this element, and in one case sent back a report to have it added. This was entirely spontaneous and vital. Christ was always spoken of as alive, and as concretely directing the course of every specific task. His guidance through experience was assumed, and His complete ability to illuminate every dark corner of life and to solve every problem of modern civilization was an unquestioned assurance of the council from beginning to end. The Message was especially splendid in the pre-eminent place it gave to Christ and the God He revealed, but the other findings were not behind in their warm and noble pledges of love and devotion to Him.

A note of humility and contrition ran throughout the discussions and appears in all the findings. We have not been perfect, even as our Heavenly Father is perfect, either in our own lives or in our church practices, or in the usages of the modern society we are creating. And it is in our contacts with the backward peoples that our sins are most glaring and our sorrow most poignant. Even the missionary movement, unselfish as it is in purpose, often is encrusted with unlovely and un-Christlike accumulations of tradition and habit. None of this escaped the blazing scrutiny of the Christian conscience at Jerusalem. This relentless appraisal of ourselves and our work would have been extreme to the point of unwholesomeness had it not been for the constant sense of God's saving grace and love in Christ.

There was, too, a sense of regard for all values, personal or corporate, throughout the world. If there was one keynote to the whole meeting it was "respect for others." That word respect seems an anti-climax of tepid, measured judgment when compared with the burning emotions of the foreign missions of decades gone by. But no Christian enterprise can command men today without it. In reality it is thoroughly revolutionary. It would tear society to pieces

and wreck our present international system if it were given a chance at them. But out of the wreck would emerge the first Christian society ever yet founded on this earth. The missions of the past was founded on pity: that of the future must be based on respect if it is to survive. A reading of the findings will show how completely this spirit permeates every one of them.

I venture to believe that on these three tones, if the churches will accept them, can be modulated the whole harmony of world-wide Christianity in the future. The superiority complex must go, with all its destructive and pugnacious effects; a motive of respect must take the place of pity as a basis for loving service, and in and through it all must flow a surging tide of experienced trust and fellowship with Christ "who is the revelation of what God is and of what man in Him may become."

CHARLES WHEELER IGLEHART.

The Problems of the Jerusalem Conference and Their Solution

AS is fitting, difficult problems have been accompanied by great accomplishments. The road leading to the Cross of Christ in Jerusalem has 14 "stations" in memory of His Passion. In the history of Christianity we see the traces of the march over many difficult places. The great task of evangelizing the world ought, indeed, to be accomplished only by great travail. In the case of the apostles in ancient times were "bonds and afflictions." They were the "elders who passed through the persecutions."

In the work of world-evangelism of today, "bonds and afflictions" wait for us. At the Jerusalem conference we surely had many difficult problems. We had not gathered to consider easy problems, but the most difficult ones. Dr. Mott is, indeed, the man who knows most clearly about the difficult aspects of the Conference. He it was who experienced the many difficulties during the past two years in preparation for this meeting. At the opening service he said: "Though we should descend from the mount of Olives on April 9, without having passed any resolutions, if we can carry away with us spiritual unity and sympathy, we shall have achieved success and satisfaction." From the beginning it was expected that it would be difficult to get unity on the topics under discussion, because the conference was composed of various delegates with different opinions and interests.

All the delegates expected considerable difficulties, but they faced them directly and courageously. They had faith in God and confidence in their brethren. They believed in the power of the cross of Christ, and that all difficulties could be solved in Him. For He is the Way, the Truth, and the Life.

There were six important problems which were related to or discussed at the conference:—

1. **The Election of Delegates.**—As to the election of delegates there were considerable difficulties in every country, though in different degrees. Should the delegates be elected from countries? From denominations? Or from missions in denominations? On what basis should an international conference on evangelism be constituted? On

these points there were uncertainties. It was well known that the Edinburgh conference of nineteen years ago was constituted from the missions. And the subsequent international meetings were constituted on the same basis as the Edinburgh conference. But the time was fulfilled when it was felt necessary to transform the organization.

The International Missionary Council requested the National Missionary Councils (differing from the Federation of Churches) to elect the delegates from Europe and America, and asked the National Christian Councils to elect the delegates from other lands to the Jerusalem conference. These delegates formed the constituents of the Missionary Conference at Jerusalem and on them the International Missionary Council of the future is to be based.

As for the qualification of delegates from missionary lands, a condition was that more than two-thirds of them should be native, and they should be comparatively young men who can use English and who can return to their countries soon after the conference. Though all the conditions were reasonable, when the elections came to be made, there were many difficulties in all countries, occidental and oriental. But apart from the method of election, when all were together in Jerusalem, the delegates stood firm in the belief that "we were elected by God, and were called by Him, the Creator of Heaven and earth," as Dr. Mott said.

2. **The Denominational Problem.**—The conference was not the representative organ of church denominations, nor was there any occasion for denominational interference. But in some respects unity was achieved in high and deep places, transcending denominationalism, when those of different denominations gathered together, prayed, praised, and worshipped God. It was the common opinion of the conference that more denominations were not needed in the mission field. Indeed, we saw directly the most shameful aspect of denominationalism in the city of Jerusalem. It must be said that the useless and erroneous divisions of denominationalism break the body of Christ. And it was a regretful matter among many people that all of the delegates of the conference could not have partaken of the Lord's Supper in the sessions. Also it could not be done at Edinburgh. It was wise not to try to do what was impossible. To have had the Sacrament in separate groups would have made the divisions felt the more keenly, and such a service would seem unworthy of the

Sacrament. But it was very pleasant to hear that the Presbyterians and Episcopalians are going to have councils for the purpose of unity.

3. **The Christian Message.**—This was the first task for study. It was not only I who observed to how great an extent the conservative and liberal theological groups could agree as to the essential Christian message. But as I expected, in the group-meetings considering "The Christian Message to Buddhism," "The Christian Message to Hinduism," "The Christian Message to Mohammedanism," there was a wide gulf between the opinions of delegates as to such problems as "Is Christianity a religion among many religions?" "What contribution can other religions have for Christianity?" "Is there any great value in other religions?" "If they have value, how shall we get it?" The delegates from Germany and Holland stressed these problems, and maintained firmly from the beginning the standpoint of orthodox, evangelical theology; it was reported that they had had some understanding with Dr. Mott before the session. So the final result was to include the declaration of Lausanne. The convention as a whole recognized the other religions and expressed good will for them, but agreed to concentrate thoroughly on Christ and His Cross as being the fundamental Christian message.

4. **The Relation between the Old and the New Churches.**—The churches which send missionaries and the churches which receive them have relations only through missionaries now. The delegates exchanged their frank opinions concerning such practical problems as direct negotiation between mission board and church where missionaries are sent; the transfer of mission funds from missionaries to the church where missionaries are dispatched; the transfer of the membership of missionaries to the church where missionaries are sent; the transfer of the right of administration of the churches to the field. But as these matters vary in different localities, and as the degrees of development of the churches differ, it was clear that it was impossible to treat all fields in the same way.

5. **Religious Education.**—Religion and education are inseparable. Religion without education ends in a fanatical and intoxicated religion. And education without a religious basis develops nothing but a mechanical, materialistic, and secular view of life.

I shall quote in substance Professor Weigle's words: "As the nation performs educational tasks, it hesitates to engage in religious education. In a nation where religion is free, it is impossible to conduct religious education in the official and public schools, because

people have bitter disagreements over their beliefs. In spite of the fact that religion is the highest, deepest, and best of life, yet the best part of education is being left a blank. At the present time, uniform, mechanical, and formal education is becoming wide-spread due to its favour with the state. To expect religious education in the official and public schools is as likely as to try to get fish from a tree. Hence the message of the private school with religious faith is very important." As opposed to this, the Bishop of Salisbury said, "The nation must teach through all its educational organization, the religion which the nation regards as right. Education without religion is like the body without spirit. Any kind of religion is far better than no religion. Other religions will become the entrance to Christianity." It is certainly true that there is some truth in the opinion of the Bishop of Salisbury, but delegates from Persia, Turkey, Egypt, South America, North America, and Japan objected that this idea carries great danger.

The conclusions accepted were: (1) All religious schools should be granted freedom, necessary privileges, and status. (2) Let the official and public schools establish classes of religious education under religious teachers whom the parents and guardians of the pupils wish to have, and let these classes be elective.

6. **The Racial Problem.**—As the conference was a gathering of various kinds of people such as those from administrating countries, administered countries, colonizing countries, colonized countries, the white, the black, the yellow races, it is not difficult to imagine that many conflicting opinions were expressed. They were found everywhere. "Racial Self-government," "Racial intermarriage," "Right of Citizenship," "Limitation of Immigration,"—all of these problems are important. And these are difficult problems which the great statesmen are not able to solve. At Jerusalem they were discussed frankly and at length. The exchange of questions between India and England, the Philippines and America, Korea and Japan, between the black and the white in America, between Japan and America, was conducted on a genuine Christian basis. In no other place could men have gathered for such reflection in brotherly love, to teach and to be taught, and to talk in a friendly, humble, and peaceful way. We felt the overflowing of the Spirit, that the heaven is God's, the earth is God's, and that we are the faithful co-workers in the realisation of the Kingdom of God.

Though all of the above mentioned problems contained more or less difficulties, the gathering of such sincere and earnest servants of the Lord as Dr. Mott and the other delegates, strengthened the belief that all were carried on by God's will. The statement of Stanley Jones at the close, "The Holy Spirit will heal all of the discords of this meeting" showed most clearly the heart of all members. As the conference was held during Passion Week and Easter, and on the Mount of Olives, near Gesthemane and Golgotha, the mind of the people was naturally bound to Christ on all problems, and was led to find all its solutions in the Cross.

SENJI TSURU.

Christianity and Industrial Problems

WHY do I go to Jerusalem? was a question that I have kept asking for a year and half ever since I was appointed to be one of the delegates to the International Missionary Council at Jerusalem. The answer was quite simple. I must see the Industrial Problems from the Christian point of view. Let me explain it a little more fully. I am engaged in the work of the Woman's Christian Temperance Union, especially in the department of the abolition of licensed vice. For full twelve years I have been working for it, heart and soul in it I may say. And in this work I always approached the problem from the moral and spiritual point, and for many years I was met by an obstacle quite impenetrable always lying at the bottom of the problem. And that fact was "poverty." The question of "poverty" glared at me and challenged all my efforts.

Unconsciously, therefore, I was turning my eyes to the burning questions of industry and of labour movements which are rising with such rapidity in our country, and was painfully trying to feel my way out. In my sheer perplexity I often turned for guidance to the church leaders, but to my disappointment the church in general was so absorbed in their self-support and self-government struggle, the real struggle for existence it seemed to be, that no spare hand nor mind to guide me existed.

Just at that time the Jerusalem Conference was announced, and in its most selected seven problems, one was to deal with the problem of Christianity and Industry. I felt as though I had seen a light in darkness, so ever since I was praying in my heart if it was God's will that I may be led to attend this conference and get a key to the solution of the problem. The days passed and months also, and finally things turned out so that my coming was made possible. When it was finally settled, which was only half a year ago, it was with my heart-felt gratitude and expectation.

What have I seen in Jerusalem? Everyone might have his or her unique answer to make, but as for me I have seen first of all Jerusalem, the age ridden, historical, sacred scene of Jerusalem, and the Mount of Olives rising from the valley of Kidron and Gethsemane, looking down upon the city of Jerusalem, in itself so free, so wide, so beautiful,

strewn with olive trees and hundreds and thousands of wild flowers. Taken away from one's daily life and surroundings, and set within this beautiful historical setting, the fact itself was quite fascinating.

There were representatives from fifty-one countries, all chosen with the utmost care, and there were also experts specially invited for the occasion—together with all the workers and staff, 240 in all. People from six continents, and races from black to white, English, Scotch, Germans, French, Canadians, Americans, Indians, Chinese, Japanese, South Africans, Abyssinians, people from Brazil and Chile, etc.

The conference was opened on the 24th of March. The evening session at eight was the opening one, presided over by Dr. Mott. During the first six days seven problems were brought up; one in each session in the open forum. Everybody was free to give his or her opinion within the seven minutes limit. Industry was assigned to Thursday. In the afternoon, every member was in a sub-committee, so the problem was studied from various points of view.

The department of Industry was led by Bishop McConnell of Pittsburg, and Miss Dingman, International Secretary of the Y.W.C.A., as its secretary. There were also experts such as Mr. Grimshaw of Geneva, from the International Labour Office and also Dr. Tawney of London, lecturer on economics. After the first week all the delegates were envigorated by the Saturday and Sunday happy pilgrimages and out-of-door services, and the work was again started from the next week.

Each one of the seven committees was required to present its findings to the general conference, and all the findings were read in full before all the delegates and were discussed to our hearts' content. The draft on industry was ready first of all and was reportel on the morning of Tuesday. The discussion lasted about an hour and a half, and it was accepted in substance with the proposed amendments which were put into the hands of the drafting committee.

What have I got in the findings? This would be better answered if I gave the draft in its original form, so in part I will take that plan, but as it is quite a long one covering full ten pages which is almost the limit of my report I will give the points first and in the concrete proposals I will use the draft as it is.

When the drafting committee was selected, all the materials were submitted to them; special tracts written for the occasion, findings from Japan, China, Korea, India, South Africa, etc. They had to work

with these materials and the discussions in the open forum as their basis. The chief writing was done by Dr. Tawney. It was brought up to the subcommittee and afterwards to the whole conference.

The draft was composed of four main parts.

1. Expounding the Central Teachings of Christ in reference to Industry.
2. Proposals made in the name of the International Missionary Council.
3. The Future Plan to deal with the Problem.
4. Conclusion.

The first brings out Christ's teachings in three distinct lines. Christ Himself came as a labouring man, and most of His apostles were chosen from the labouring classes, and His teachings contained not only the messages to the individual soul, but also to the social organizations and economic relations in which individuals lived. And it proceeded to describe:

(1) The Sanctity of Personality.
(2) Christ's Teaching of Brotherhood.
(3) Christ's Teaching as to Corporate Responsibility.

And at the end of the first part it makes a definite confession as to the failure of Christian churches so far, that they did not take responsibility in this field of human relationships.

It reads as follows:

"We acknowledge with shame and regret that churches everywhere have not been so sensitive of these aspects of the Christian Message as would have been necessary - - - -"

This change of attitude of the Christian Church was to my mind, one of the most striking things in the dealing with this problem, for it seemed almost a question of degree that all the churches of the world shared in this confession.

The second is the concrete proposal so I will present the whole draft, so that the main current may be fully grasped.

Part II

I. The International Missionary Council has considered the danger to the maintenance of Christian moral and social standards arising from the penetration of western economic civilization into countries which have been hitherto little affected by it. Experience shows that the problems presented by such penetration affect directly and ultimately the missionary enterprise, and, unless treated in the

spirit of Christian wisdom, present grave obstacles to the progress of Christianity among the peoples concerned. It has been especially impressed by the following points:

(a) The problems presented by the investment of capital in undeveloped areas, and the necessity of securing that it takes place on terms compatible with the welfare and progress of indigenous peoples.

(b) The necessity, in developing the natural resources of such areas, of both protecting indigenous peoples and securing the utilization of their resources for the service of the world as a whole, on terms compatible with such peoples' welfare.

(c) The obligation resting on the Governments of the economically more advanced countries to secure that economically less developed peoples are protected against economic and social injustice, and share fully and equitably in the fruits of economic progress.

(d) The vital importance of securing that the political and economic action of different nations interested in economic expansion does not continue to produce the friction between such nations as has hitherto accompanied it.

II. With a view to meeting the problems thus presented, the Council would suggest that the following points should be borne in mind:

(1) The investment of capital in undeveloped areas.

(*a*) Public loans made for the development of industrially undeveloped areas, are so fraught with the possibility of international misunderstandings and of dangerous combinations between exploiting groups in lending and borrowing countries that such loans should be made only with the knowledge and approval of a properly constituted international authority and subject to such conditions as it may prescribe. Where such authority does not exist or is not recognized, earnest consideration should be given to the establishment of other safeguards which may serve the same purpose.

(*b*) Private investments should in no case carry with them rights of political control over the country in which the investment is made and in no case should the political power of the government of the investing country be used to secure the right of making loans and of obtaining concessions and other special privileges for its nationals.

(*c*) The development of the economic resources of backward countries should as far as possible be entrusted to undertakings of a public utility character which have regard not merely to economic profit but to social considerations, in the government of which the people of the country concerned should be adequately represented.

(*d*) Christian bodies should watch carefully proposals to make loans in economically less developed countries, and should be prepared to make representations on the subject through the machinery suggested below in Part III, to the Governments of their respective nations.

(2) **The development of the economic resources of backward areas.**

It is desirable that the natural resources of undeveloped countries should be developed, but it is of vital importance:

(*a*) That economic development should not be accelerated in such a way as to prevent due attention from being paid to the problems created by changing social conditions, or as to injure the social welfare of the population affected by it.

(*b*) The welfare of the indigenous populations must be the primary consideration and the practice of alienating land to foreigners without regard to the rights and needs of the peoples of the areas concerned is to be strongly condemned.

(*c*) The utmost care should be taken to prevent the social institutions which preserve the stamina of native peoples from being undermined before they can be replaced by other safeguards.

(*d*) The revenue of the country should be applied primarily to the development of services such as health and education designed to promote the welfare of the indigenous peoples.

III. **Protection against economic and social injustice.**

It is essential that Governments concerned with undeveloped areas should apply to them the knowledge gained by a century of experience of the measures needed to prevent economic and social injustice, and in particular that they should:

(*a*) stop at once, excepting in cases of immediate and unforeseen national emergency, the practice of employing forced labour either by public authorities or by private individuals.

(*b*) ensure that contracts of labour entered upon by workers of primitive races should be fully understood by them, should be

voluntarily entered upon, and should be subject to the approval of the administrative authorities, particularly in regard to their stipulations concerning

(1) the length of the contract, which should not be such as to endanger the home life of the workers:

(2) provision for the return of the worker to his home, at intervals where possible, and at the expiration of his contract;

(3) the general conditions under which the labour is to be carried out, including wages, housing, food and clothing;

(4) medical and social equipment of the workplace.

Where workers are imported from abroad, in addition to the matters mentioned above, especial care should be taken to ensure that the workers are adequately safeguarded during their journeys, and that their return to their homes at the expiration of their contracts, if they wish, should be fully guaranteed.

The practice of prescribing that breaches of labour contracts on the part of workers are to be dealt with as criminal offences is to be condemned as incompatible with modern ideas of justice.

When workers are imported from abroad due provision should be made whenever possible that they should be accompanied by their wives for the establishment of the married people.

(*c*) introduce the legislative provisions necessary to maintain and advance the standard of life of workers in industry; in particular

(1) to limit the working hours; and secure not less than one day in seven for all workers;

(2) to establish a legally enforceable minimum wage;

(3) to ensure proper standards of health and of safety in working conditions;

(4) to bring about the progressive elimination of child labour;

(5) to ensure that the conditions of women's labour are not such as to imperil their health and the future of the race;

(6) to ensure that those workers partially or wholly disabled by accident or sickness arising out of the conditions of their employment are adequately provided for;

(7) to establish a system of inspection competent to supervise the application of such legislation and to ensure its efficiency.

It may be recalled that on all these matters, the governing principles have received the sanction of the nations of the world through the Conferences of the International Labour Organization, and that the approved methods of bringing them into operation may be studied in the Conventions and Recommendations adopted by that organization.

(*d*) establish freedom of combination for employers and employed alike.

(*e*) develop the social services of education, public health, and housing, and take steps to create an environment favourable to a healthy and self-respecting life.

(f) remove all restrictions which have as their effect to impose special economic disabilities on indigenous workers for the economic advantage of other classes of workers and capitalists, by excluding the former from particular employments, by limiting their access to land, by restricting their right of meeting and free speech, and by interfering with their freedom of movement.

IV. Avoidance of friction between nations engaged in economic expansion.

Experience shows that among the most prolific causes of friction among nations has been the rivalry of competing imperialisms to secure preferential access to sources of raw materials, markets and opportunities of investment in the still undeveloped regions of the world. It is of vital importance to the future of civilization that this rivalry, ruinous alike to the nations engaged in it and to the indigenous populations, should be brought under control. Such control can be established only by the action of an international authority, which can do impartial justice to the claims of all nations. The International Missionary Council looks forward, therefore, to such an extension of the activities of the League of Nations and of the International Labour Organization as may result in the creation of an international code defining the mutual relations between the various powers interested in colonial expansion, and the indigenous populations affected by it. It regards the economic functions of the League in relation to such matters as loans, concessions, labour and tariff policy and communications as among the most important branches of its work, and desires to see them extended as widely and rapidly as possible.

When I read through this part of the draft, I felt the problem had grown dazzlingly too big, but when I considered the scope and field of the International Missionary Council I could quite clearly see the points. The sending countries such as in Europe and America, here are standing boldly, quite naked, before the tribunal of the whole world, and are submitting themselves both judging and to be judged. Christian churches in those sending countries very often must fight their economic and political issues at home in order to work out Christ's teachings in their Missionary fields. It is nothing but necessity for them to deal with the industrial and economic problems chiefly from the international point of view. As Japanese delegates, we, too, could not feel quite free from submitting ourselves to this tribunal in our dealings with our neighbouring places.

The third speaks out clearly for the Future Plan. To express it in one word, the necessity of establishing a permanent bureau for investigation, in order to prepare all the churches and workers throughout the world to deal with the problems competently. Industrialism is the most gigantic and complicated machine in the modern world, and to meet it one must be adequately equipped for it, if not it is like casting an egg against a rock. No use at all. As the result of this Conference, if this resolution is carried out to its fulfilment it will be worth all the trouble. The Central Investigation Bureau with all its staff, and up-to-date equipments, working with the branch offices throughout the world, together with the established agencies such as the International Labour Office of Geneva, will work out a worthy plan in future.

The fourth as the conclusion of the whole thing emphasizes Part 1 and proclaims strongly the establishment of Social Justice as a part of Christ's cardinal teachings.

Looking back over the whole conference, and having listened to the world-wide delegation, I have come to the conclusion that this Industrialism is a new problem for the churches everywhere. The difference is only in degree. We must all repent and make up our minds anew, and we all should take up His cross and follow Him in this new line of human relationships.

O. KUBUSHIRO.

The Christian Message (in Relation to Non-Christian Systems)

I

Probably the greatest achievement of the Jerusalem Conference was the statement as to the Christian Message. When the Bishop of Manchester had finished the reading of this document a hush fell over the audience, for all knew, as one has put it, that "God had given the Council a restatement of the Gospel in terms rooted in reality, emerging from a profound and coherent theology, and vibrating and real for the new generation."

This remarkable document is too long to quote here in full and we can only give a brief account of the way it was formulated and a few extracts to show the spirit of this message to the world. Though it is the most important statement adopted by the Jerusalem Council it caused no debate on the floor and was received by all alike as a splendid setting forth of the things we as Christians believe and seek to achieve.

When it is remembered that this gathering on the Mount of Olives represented our world-wide Protestant Christianity with delegates from fifty-one different countries and of many races the unanimity with which it was received bears testimony to the fact that in Christ Jesus all differences of age, race, colour and civilizations can be transcended. Those of us who had a share in formulating the document during those long afternoons and evenings know that it was the creation of a truly representative group—Europeans, Americans, Asiatics and men from the uttermost parts of the earth. It is therefore not a document of merely Western Christianity but rather one that represents world-wide Christianity.

During the opening days of the Conference it seemed doubtful to many of us as to whether such a gathering of Christians from the ends of the earth could come to any agreement on this important subject, if any statement were to be formulated in anything but platitudinous generalities. And yet we knew that unless we could agree among ourselves and say things in a new and vital way that would

mean something to this generation, our coming together on Olivet would have been in vain.

The following were a few of the chief difficulties:

First was the fact that Christians for several generations have been afraid to discuss frankly with one another what they really believe about the great essentials of their faith. If Christians in the same country cannot agree in such matters, how much more difficult would it be to agree when such a wide variety of Christians should attempt this! But as we sat there on the Mount of Olives in sight of the Garden of Gethsemane, many of the things that have separated Christians simply fell away and Christ Jesus was clearly seen to be greater than men's divisive theologies about Him. The very fact that we came together from such differing backgrounds and environments made our common heritage in Christ stand forth with such a clearness that it was easy to agree on the real essentials of our Christian message.

A second difficulty was one created in a measure by some of the pre-Conference pamphlets and discussions. It was felt, especially by the North European delegates, that these official pamphlets, issued as a preparation for our discussions as to the relation between Christianity and non-Christian systems, revealed a tendency towards a dangerous religious syncretism. Some felt that the modern Christian movement, in its contact with the non-Christian systems of the world, is in real danger of fading out into a message of mere "good-will" which adapts itself too easily to what men want rather than concerning itself with what men really need.

Another aspect of this same situation was expressed by many of the North American delegates when they pointed out that our whole missionary movement is endangered today, especially among College and University students, by the fact that many have the impression that the non-Christian religions of the East are as suitable to meet the spiritual needs of their adherents as Christianity to meet the needs of the West.

It is a striking fact that the delegates from the Orient, both missionaries and nationals, while having a high appreciation of the good in Oriental religions and cultures, were nevertheless positive in their conviction that only Christ can adequately meet the spiritual needs of the East. Especially clear on this point was the testimony from the women of the East who with one accord said that the old religions have done little or nothing for womankind and that their

hope lay in Christ and in Him alone. And that testimony means that also childhood and the home, as we understand these words, depend on Christ for their true realization.

A further main difficulty that had to be transcended was the inevitable injection into all discussion of the present political situation in the Far East, especially that of China and India. It was difficult at first for our Eastern brethren to believe in the absolute sincerity of us Western Christians and on the other hand was it equally difficult for us Westerners to be fully sympathetic with the ambitions of some of our Eastern brethren. But before the first week was at an end all realized as never before that our Christian task is a common task and that Christ belong to all alike and requires real brotherhood of those who would follow him.

But the thing that sobered every delegate who attempted to see afresh the essentials of the Christian message was the fact that the outstanding difficulty today is the indifference to all religions values among an ever-increasing number of peoples in all lands. Our present day "Secularism," more than anything else, forces us Christians to think in terms that are really vital and that can mean something to our modern world. So our statement takes less notice of the non-Christian systems than might have been expected and addresses itself rather to men as individuals and not as adherents of other systems of faith.

II

The Findings on this subject of the Christian Message in Relation to non-Christian Systems, as we said above, are too long to quote here in full and so we can give only certain extracts.

In the opening paragraphs are set forth some of the salient features of the present world-wide situation. First is stressed the sense of insecurity and instability in spiritual matters which is so characteristic of our day and generation. "A new relativism struggles to enthrone itself in human thought.

"Along with this is found the existence of world-wide suffering and pain, which expresses itself partly in a despair of all higher values, partly in a tragically earnest quest for a new basis for life and thought, in the birth-pangs of rising nationalism, in the ever keener consciousness of race and class oppression.

"Amid widespread indifference and immersion in material concerns, we also find everywhere, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the

world, for the full and untrammelled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

"In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as plainly greater than Western civilization, greater than the Christianity that the world has come to know. Many who have not hitherto been won to His Church yet find in Him their hero and their ideal. Within His Church there is a widespread desire for unity centred in His Person."

In the second main division of the Findings we have a statement of the essentials of the Christian Message as such. The opening paragraph affirms that "Our message is Jesus Christ. He is the revelation of what God is and of what man may be.....In Him we find God incarnate, the final, yet ever-unfolding, revelation of God in whom we live and move and have our being."

"We hold that through all that happens, in light and in darkness, God is working, ruling and over-ruling. Jesus Christ, in His life and more especially through His death, has disclosed to us the Father, the Supreme Reality, as Almighty Love. .....

"We affirm that God, as Jesus Christ has revealed Him, requires all His children, under all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory."......

The major portion of this section on the Message is constituted by the incorporation of the statement drawn up last year by the Lausanne Conference, which is a brief affirmation of the great Christian essentials. The closing paragraph of this reads as follows: "Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, 'Come unto me! ....He that followeth me shall not walk in darkness, but shall have the light of life!"

In the third main division of the Findings the Missionary Motive is discussed. First certain motives are repudiated as being unworthy. Here are listed such motives as would bind up the missionary enterprise with ulterior motives of governments, big business, or the Western Civilization Motive. Also Western religious imperialism is re-

pudiated. "We ardently desire that the younger churches express the Gospel through their own genius and through forms suitable to their racial heritage. We do not desire to lord it over the personal or collective faiths of others."

"Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share Him with others..... He has become life to us. We would share that life.....

"We have a pattern in our minds as to what form that life should take. We believe in a Christ-like world. We know nothing better, we can be content with nothing less. We do not go to the nations, called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share-with us the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be re-made after this pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit will reign..... Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

The fourth main division deals with the Spirit of the Christian enterprise which spirit must be one of humility, penitence and love. Confession is made of the many failures on the part of Christians to live up to their high professions. But the statement also maintains that, after all, Christianity has on the whole made a better world and signs are noted which indicates that there is ground for a better future. "There is a growing sensitiveness of conscience with regard to war and the conditions that may lead up to it.....We call on all Christian people to be ready for pioneering thought and action in the name of Christ. Too often the Church has adopted new truth, or new goals for enterprise only when the danger attached to them is over. There is risk in rashness; but there is also possible an excessive caution by which because His Church hangs back, the glory of new truth or enterprise which rightly belongs to Christ is in men's thoughts denied Him."

In the fifth division there is "a Call to the World," and first to the Christians of the world. "To all the Churches of Christ we call that they stand firmly upon the rock of Christian conviction and whole-heartedly accept its missionary obligations.....

"It is only by 'living Christ' among men that we may most effectively lift Him up before them. The spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international and inter-racial relationships in the midst of which their work is done, are subordinate to and expressive of His Spirit.....

"Further, we call on Christians throughout the world who are trained in science, art, and philosophy to devote their talents to the working out of that Christian view of the life and the world which we sorely need to secure us against instability, bewilderment and extravagance....."

"To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light which lighteneth every man shone forth in its full splendour, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left himself without witness.

Thus: merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one truth, that sense of the majesty of God, and the consequent reverence in worship, which are conspicuous in Islam the deep sympathy for the world's sorrow and the unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with ultimate Reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct which are inculcated by Confucianism; the disinterested pursuit of truth and human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

"Especially do we make our call to the Jewish People, from whose Scriptures we have learnt, and 'of whom is Christ as concerning the flesh,' that with open heart they turn to that Lord in whom is fulfilled the hope of their nation, its prophetic message and its zeal for holiness. And we call upon our fellow Christians in all lands to show to Jews that loving kindness that has too seldom been shown toward them.

"We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world, and

His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to co-operate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

"Christianity is not a Western Religion, nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European and American. We call all men to equal fellowship in Him. But to come to Him is always self-surrender. We must not come in the pride of national heritage or religious tradition. He who would enter the Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him. He is the desire of all the Nations; but He is always more, and other than they had desired before they learnt Him.

"But we would insist that when the Gospel of the Love of God comes home with power to the human heart, it speaks to each man, not as Moslem or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet at the last we speak as men to men, inviting them to share with us the pardon and the life that we have found in Christ."

Then follows a call to those who, though not religiously inclined, nevertheless help in the promotion of the good things of life. This reads in part as follows: "We claim for Christ the labours of scientists and artists. We recognize their service to His cause in dispersing the darkness of ignorance, superstition and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism; the loyalty, the self-devotion, the idealism, which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in His universal Kingdom of Love all nations are by right provinces, and fulfil their own true destiny only in His service.....

...."Confronted by international relations that constantly flout Christ's law of love, there is laid on all who bear His name the solemn obligation to labour unceasingly for a new world order in which justice

shall be secured for all peoples, and every occasion for war or threat of war be removed.

"Such changes can only be brought about through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands."

The concluding paragraphs of these Findings on the Christian Message we quote in full.

"In our conference together we have seen more clearly the fulness and sufficiency of the Gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the Gospel and the Saviour ever richer and greater than men had known.

"This deepened assurance of the adequacy and universality of the Gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinions only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The Gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving kindness, by justice, sympathy and compassion, by ministry to human needs and the deep want of the world.

"As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of co-operation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life.

"We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His Cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work which Christ has laid upon His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come, and to whom we return, to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection."

A. K. REISCHAUER.

Relation Between Older and Younger Churches

1. Introduction.

IT was a rare privilege and honour to be one of the delegates from Japan to attend the great International Missionary Council in Jerusalem. I went there to learn, feeling my inadequacy of representing the Japanese Church and I was more than satisfied with my desire, although I could contribute so little to the Council. As my duty now is to relate the inside story of the section or commission of "Relation between Older and Younger Churches," and as I know that the general atmosphere and other interests will be reported by other delegates, I shall try at once to write my own impression of this subject.

When the main topics of discussion of the Council were announced, I thought that the most important one which had the greatest practical effect upon the Churches generally was this one, and at the same time I thought there would be more difference of opinion on this than on any other. But when the commission met for the first time, I found on the contrary there was a rather unified opinion and felt that we could draft a finding without difficulty. The strongest emphasis during the discussion was laid on the point that we have not finished the great work of the evangelization of the world but we have just begun and our duty for the world is heavier than ever. As in the beginning of our finding it is said: "We, representatives of both older and younger churches, are deeply conscious of the fact that more than half the world has no knowledge of Him who is the Light and Life of men, and that even among those who have had the opportunity to know Him, He is only imperfectly understood and followed." This spirit of eager service to the unoccupied fields dominated the whole discussion.

2. What is an Indigenous Church?

"A Church, deeply rooted in God through Jesus Christ, an integral part of the Church Universal may be said to be indigenous:

(*a*) When its interpretation of Christ and its expression in worship and service, and in art and architecture, incorporate the worthy characteristics of the people, conserving at the same time the heritage of the Church in all lands and in all ages.

(*b*) When through it, the Spirit of Jesus Christ penetrates all phases of life, bringing to His Service all the potentialities of both men and women.

(*c*) When it actively shares its life with the nation in which it finds itself.

(*d*) When it is alert to the problems of the times and, as a spiritual force in the community, courageously and sympathetically makes its contribution to their solution.

(*e*) When it is kindled with the missionary spirit."

Here the self-propagating, growing church with missionary spirit was more emphasized than the mechanism, administration or financial strength. Again, there was more than once remarked that the indigenous church which is too nationalistic to isolate itself from the rest of the churches of the world was worse than the weak denominational church which has world's relationship. Bishop Temple in the course of his speech made it clear as to this point. The same opinion I find in an article written by Dr. Siegried Knak, Director of the Berlin Missionary Society. The paper was distributed at the Council in which he says: "Every extreme nationalism, however, includes great religious dangers. Within the church our decision should never be taken because it corresponds to the German, American, or Chinese spirit but rather because it corresponds to the Christian spirit. There is only one truth, it is the same for all people. To be the bearer and and herald of this truth is the task of the one true church. A national church too is only a real Christian church if it is willing to be a member of the body of Christ."

3. The Relation of Missions and the Younger Churches.

Church-centric conception was agreed to by everybody. "Indeed the time has already arrived in some fields when the mission as such and its missionaries have been incorporated in the church and made subject to it. In other fields, the church and the mission still maintain a cooperative relationship, in which case also both church and mission make the development of the indigenous church their main objective." Dr. Knak says: "The missionary must give up his patriarchal position. He must himself see to it that he becomes more and more an adviser, friend, 'elder brother' or 'fellow worker.'" There is, of course, a wide difference of the conditions in different fields, for instance on one hand the Japanese church which has advanced so far that the relation with the missions is on the strictly cooperative basis, and on the other hand the church in Africa where the missions lead

and the church follows. But the final goal and the ideal is to build the Kingdom of God by the partnership of the mission and the younger churches.

4. Financial Basis of Support.

This is a very delicate question, but it was generally agreed that too much emphasis on financial matters in connection with the indigenous church should be avoided, although there were several persons who expressed the opinion that financial self-support and the strong evangelistic church usually go together. Thus we find in our finding: "The development of a self-propagating evangelistic church on a spiritual basis is the greatest factor in securing self-support. Self-support will come naturally with the rising tide of spiritual life. In general, the financial grants of the older churches should be given to and administered by the churches themselves, or agencies constituted by them. The younger churches should be developed on a scale in regard to salaries, cost of church buildings and other expenses corresponding to the economic life of the people. This principle should be kept in mind particularly by the older churches."

Although it is desirable to have a self-supporting church in every field, our final goal—the evangelization of the world—is so vast that it will be a long time to come before all the churches in the world are self-perpetuating. Even if each field could take care of its own financial needs, it is doubtful whether to make if so independent as to separate if from other churches of the world is desirable. Here mutual help and interdependence is an essential part of any healthy church and we must expect to help each other in various ways in all time to come.

5. Institutions.

"Educational, medical, industrial, publishing and other institutions which are necessary to the life and ministry of the churches should be so related to them as to encourage them to assume responsible care and control. The younger churches may more rapidly take over these institutions; all matters affecting their major policies and problems of administration, maintenance and future development should be decided only after joint consideration." Here every member desired that all Christian institutions should be so related as to go hand in hand with the church. Without this close relationship the main purpose of Christianizing the world will be a failure. Here both the church and the responsible leaders of the institutions must understand the mutual responsibility and must work for the same goal.

6. Leadership.

In order to have a healthy growing church, we must have a perpetual flow of able young men and women for the service of our Lord. On this problem, two points stood out in our discussion. On the one hand, the "leader" must be a faithful "servant." Christ never used the word "leader," and it is misleading to use the word as it gives an idea of leading something. We need men and women who are so much filled with the Holy Spirit that they can not but serve our Lord. To get those truly consecrated men and women, we must put more emphasis on spiritual earnestness rather than intellectual ability though it is needed. This is one problem, as it is said in our finding: "Our problem is the training of leaders for a living organism. The future leaders of the indigenous churches will be men and women who will be true to the social genius of their people, who will retain the fine zest of spiritual vigour, and who are free personalities. Just as truly will they be those who have had the opportunity of availing themselves of all those elements in the Christian heritage which can enrich and empower for ever-enlarging service."

On the other hand, it was generally agreed that all the training schools for future workers must be the highest type compared with other institutions. Therefore it is highly desirable to have a few strong union seminaries instead of many weak denominational schools. The hope and crying need was manifested from all the fields that all the existing schools be combined to make a few strong institutions by the cooperation of different denominations.

7. Literature.

As to Christian Literature, I quote here two paragraphs to show the desire and hope of the commission concerning the future of Christian Literature.

"The growth of indigenous churches under a leadership of this kind provides the conditions necessary for an indigenous literature. There is a deepening sense of need in all language areas for writers who will interpret Christian truth in the terms and forms most attractive to their own people and thus enable the Church to meet the demand for vernacular books resulting from the notable increase in literacy among the newer Christian communities.

"The existing Literature Societies and other publishing agencies have before them the opportunity for fresh advance and broader influence by relating themselves yet more closely to the indigenous churches. Too little attention has thus far been given to the cultiva-

tion of this indispensable element in the prosecution of the missionary enterprise. In a fuller partnership they will both cultivate the rising desire for suitable reading matter, and will give scope for the men and women with a message and a gift for authorship to exercise their talent."

8. Unity.

Here the voices of the younger churches, especially from the various national representatives, were raised strongly for the unity of Christian churches, and it was heeded by the commission as to put in its conclusion the following paragraphs:

"Christian Unity.

"This statement would be seriously incomplete without reference to the desire which is being expressed with increasing emphasis among the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit to the Christian Name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries.

"It is fully recognized that it is not the function of the International Missionary Council to pronounce upon questions of ecclesiastical polity. At the same time it is only performing an inescapable duty when it appeals to the older churches to adopt a sympathetic attitude towards the longings expressed by the younger churches for a more rapid advance in Christian reunion.

"We appeal also to the older churches to encourage and support the younger churches when, in facing the challenging task of evangelizing the non-Christian world, they take steps according to their ability, to solve what perhaps is the greatest practical problem of the Universal Church of Christ."

9. Conclusion.

In conclusion, let me frankly and briefly summarize my own observation and impression during the Council specially in connection with this subject of "Relation between older and younger churches."

(1) The difficulty of the Western Churches in facing the foreign mission enterprise is great. The time is changing and the motive of missionary work is shifting and there is great difficulty in making Christians interested in the foreign missions. The problem of the so-called "Home Base" is really demanding the wisdom of the wisest and of the Holy Ghost, and it seems necessary to have a radical change of mind among Christians the world over toward the duty of the evangelization of the world.

(2) My ignorance was exposed, because it was a great surprise for me to know such simple facts as: (*a*) that there are more than twice the number of self-supporting churches in Chosen as there are in Japan; (*b*) that such small countries as Finland, Sweden, Norway, Denmark, and Switzerland are courageously participating in foreign mission enterprises and some of them are leading in new enterprises; (*c*) that the German Missionary Society continued their missionary work in South Africa during the great War and is still doing vigorously as before the war, although their territory was transferred politically from their own government to that of Great Britain.

(3) There is danger of the Japanese Church becoming too nationalistic. Several good friends of authority expressed the same opinion to me. It is about time for the Japanese Church to have a world outlook. We must not lose sight of the Church Universal. We must always have an international spirit and mind on matters concerned with the Church as it is the only way to become the real Body of Christ.

MICHIO KOZAKI.

The Rural Problem

One thousand million people constituting the vast majority of the human race live on the land. The sheer weight of numbers forced the problem of the rural populations into the very center of the thought and discussions of the Jerusalem Conference. Not only is this the greatest population area of the world but from the point of view of Christian missions it is in the main a neglected area.

The reports brought in from the world field indicated that with the exception of parts of India, Korea and Denmark, Christianity in its world expansion has been planted in the cities and is largely city-centered. The whole work of evangelism, education, healing, hygiene and economies in the village and country life of the world has yet to be launched. Here the church faces not only the challenge of numbers but the call for the spirit and work of the pioneer.

The Key to the Situation

In spite of the place which the ever-expanding cities occupy in the world's life today and the tremendous sweep of their influence on the life of the nations there was a common agreement that from the farm still springs most of each nation's moral fibre, its spirit of industry and its sturdy manhood and womanhood. "Here are to be found some of the soundest elements of a permanent national life." Consequently there can be no Christianizing of a nation's or the world's life without the building of a rural civilization that shall be Christian to the core. The rural community is the key to the world situation. As go the folk of the field so goes the world.

Moreover, the building of a Christian rural civilization means "the development of an intelligent, literate, and efficient rural population, well organized and well led, who shall share the economic, the political and the social emancipation, as well as the continued advancement of the masses of men, who shall participate fully in the world affairs and who shall be motivated and inspired by the Christian spirit."

The discussions brought out the flaming fact that throughout the world the man on the farm like his city brother is a unit. "His spiritual life is indivisibly rooted in all his conditions—physical, mental and social." No rural program of evangelism is sufficient un-

less it is comprehensive enough to minister to the whole life of the whole man.

A Life Apart

As the Christian forces face the challenge of the far-flung unreached rural communities it is of prime importance that they recognize that the rural people live their life apart from that of the rest of the world. They are isolated from the world's main currents of thought and action. Their occupation has no counterpart in other fields. Even their institutions and group life differ from those of their urban brothers. A rural psychology is a world phenomenon. In every nation the rural people have developed a rural mentality. This psychology must be known. This mentality must be fathomed.

Policies and programs which have proved successful in city evangelism as a rule therefore utterly fail to meet the rural situation. Special policies, methods and technique must be developed for this area.

Leadership Lacking

One of the most tragic notes sounded at the Jerusalem Conference was the world-wide cry for leaders qualified for service in the rural field. For the first time in the history of Christian international conferences the Christian forces of the world faced the task of rural evangelization. And as they faced this unreached area, teaming and throbbing with one thousand million people, with peculiar needs and peculiar problems they were shocked into a realization that no nation has leaders trained for efficient service in this special field.

Not only has the Christian church neglected these masses of men and women, but they have no place in her plans and program for advance. The church has trained men and women for every other phase of evangelism but clear across the world there is only a pitiful handful of workers specially equipped to push a comprehensive program of evangelistic effort among the rural peoples. This was one of the most astounding and alarming facts brought out in the discussions.

That workers in this field should be specially trained was unquestioned. It was felt imperative that suitable training should be given to selected men and women drawn from the rural community itself. Moreover, all rural Christian workers should be given a training that will give them a first-hand and personal knowledge of the conditions and needs of rural life, of methods of community building

and of effective social organization. Workers for this field should be trained as carefully and conscientiously as those who are set aside for work in hospitals, colleges and other lines of activity.

The Approach to the Problem

In any program of rural evangelism the community should be made the unit. Men must be won to Christ one by one. Individual lives must be redeemed and transformed. But this is not enough. The church must take the whole rural community into its heart and set as its major goal the redemption and rebuilding of the whole life of the whole community.

In view of the tremendous sweep of the rural field the method of occupation should be that of establishing demonstration centers in the heart of the rural area. Here and not in the nearby city or town the missionary and the indigenous Christian worker should live. They should become part and parcel of the village or community life. The village or community having been Christianized the leaven will spread from village to village and from center to center and the world's rural life will be captured for Christ.

Furthermore, the institutions for the training of rural Christian workers should be established in these rural demonstration centers and not in the cities or towns. The city or town trained worker will rarely fit into the rural situation. In order to realize the largest success in rural evangelism the Christian worker must get his training in the atmosphere of the fields and in heart to heart contact with the sons of the soil. Without this first-hand personal initiation into the rural life he will always remain an alien in spirit and an alien in his relation with the country people.

The rural church should not work as an isolated unit but should join forces with every local organization which is endeavouring to build a better community. Even though the Church should fail to receive credit for the results it should place its knowledge and experience at the disposal of such organizations with a view to making their work more effective for community betterment.

The family, the home, the school, voluntary social and economic organizations are creative forces in the rural community and the church must lay seige to all of these if it would throw the whole community's life into the Christian mould.

Stemming the Tide

From every nation came stories of an alarming shifting of the population from the farms to the cities. The forces at work back of this drift toward the cities are economic and social. The farmers feel that they are not getting their share of the benefits of the modern material and spiritual advance. Their sons and daughters are lured to the cities because there the problem of making a living seems less strenuous and cultural and social advantages abound.

This shift is working harm both to the city and the farm and is a national and world menace. The farms, from which comes the nation's food supply and man-stuff become sterile and unproductive. In the city centers unemployment increases by leaps and bounds, poverty tightens its strangle hold and crime becomes rampant.

From every quarter came a call to help stem the tide. The way must be opened which will enable the tiller of the soil to live a freer and fuller and finer life. He must be shown the mental, moral and physical values inherent in the life and creative work of the farm. He must be helped to enter into a new consciousness of the importance of his place in the nation's and world's life and sense anew the dignity of his work.

Promotional Work

The International Missionary Council and the delegates from the fifty-one nations gathering at Jerusalem dedicated themselves with a new passion of soul to the task of pushing the frontiers of aggressive and comprehensive evangelism out into the rural stretches. Plans were made to lay the situation upon the heart and conscience of mission boards and indigenous churches throughout the world.

Each National Christian Council was urged to make provision for a rural specialist on its staff whose major task will be to study the situation and promote rural evangelism throughout his area.

The International Missionary Council was asked to organize a bureau on rural work and do all in its power to promote rural missions in all parts of the world.

It is not too much to expect that as a result of the deliberations at Jerusalem the Christian forces of the world will hear anew the summons to advance and a new era will be inaugurated in the work of evangelizing the world's tillers of the soil.

WILLIAM AXLING.

The Racial Problem

Among the problems considered at the Jerusalem Conference of the International Missionary Council held on the Mount of Olives, March 24—April 8 of this year, was the racial problem. About a year ago the groups of the various countries were asked to study the question. Furthermore, pamphlets discussing the matter were distributed among the delegates. And among all the topics considered, that which elicited the greatest variety of opinions was the racial problem. The racial conflict is involved in the problem between the blacks and the whites in the southern part of the United States of America; the legislation against Japanese, arising from the contacts of the whites and the yellow race along the Pacific coast; and the political problems of the British Empire in India and South Africa. As these countries are the places where racial conflicts are most serious, and as they are zones where racial misunderstanding and prejudice have frequently occurred, the above mentioned countries are called the racial zones.

I was unexpectedly elected chairman of the committee on race questions at the Jerusalem conference. The reason why I was chosen to carry this heavy responsibility, in spite of my inability, was probably due to the purpose of the conference to hear the opinions of the delegates from the younger churches and also to the fact that Japan has a direct relation to the question in the Pacific coast problem.

In all there were thirty members of the committee on Race. From the Far East, there were two from China, one from Korea, and one from Japan. All the rest represented Europe and America. Those who were especially prominent in the discussions were Bishop Beauchamp, President Hope, and Dr. Alexander, U.S.A.; Bishop Davie, England; Canon Gould, Canada; the Reverend Mr. Abel de Meuron, Dr. Ihmels, Europe; the Reverend Mr. Henry Louis Henriod, Basil Mathews, Esq., representing the younger men of the Y.M.C.A. In the later sessions, Mr. Grimshaw, Chief of the Native Labour Section, International Labour Office, and Mr. Tawney, University Lecturer, took prominent parts. There were not a few of the women delegates who made speeches. The day on which the racial problem was discussed before the Conference was the thirty-first of March, midway during the conference. As the principal speakers, President Hope,

a delegate from the United States, the Reverend Mr. Max Yergan, from South Africa, and I, from Japan, made speeches, each twenty-five minutes long. After the speeches, according to the general rule, discussion was opened for six or eight minutes each. Dr. Hope, President of Morehouse College, Atlanta, brought up among the blacks, is an advocate of and authority in the education of the blacks. The outline of his speech is as follows:

> The recognition of the Negro has been tardy. Is he a man? Can he be educated? Can he learn Greek? There has been much more achievement than has ever yet been recognized. Wealth does not bring recognition. Education does not do it. Character does not do it. His personality has been denied until unless there is a change he will react dangerously on the civilization of the whites. The one bright thing is the system of Christian schools, Hampton, Tuskeegee, etc. It has made negro leadership moderately effective, optimistic, unselfish. I would not use myself as an example of such saintliness, but I have been through the whole line from lynching and riots to the finest condescensions we could feel. But I believe in Jesus Christ and he has already produced in American life as fine fruits of social idealism as are to be found anywhere in the world. The negro himself has full capacity to work out his destiny. But most of all, the irresistible movement of the power of Jesus Christ is sure to work out a solution of our problems.

The Reverend Max Yergan, Secretary of the Student Christian Association of South Africa said in the beginning of his speech that "When we discuss racial relations, we must recognize that man has worth, whatever and wherever he may be."

> In Africa terrific political dangers have taken place in the past few decades. The whole continent has fallen under the rule of three or four European countries. African life is being entirely changed from commercial to industrial,—family life is being broken up because land is scarce, and this because of the changed idea of property. One and a half million whites have come to South Africa. They are living alongside four and a half million blacks with different customs. The whites have military control, depriving the way of life for all. Fear drives the white man to make hard barriers. This fear is natural and human, and it is not because men are mean, but because they do not understand. It is

for bodies like this council to discover the way of understanding. Bad as the situation is, we are not without hope.

Next, the opportunity was given to me to discuss the problem. To speak frankly, I am not a special student of the race problem, although I am one of those who have a deep sympathy for the complaints of the coloured races. The main point which I wished to urge before the conference was the abolition of discriminatory treatment between different races. I believe that to accord different treatment to men because of race, nationality, and colour of skin, is unreasonable and unlawful, and that to abolish differential treatment is a principle of international ethics and Christian brotherhood. From this standpoint, I appealed to the more than two hundred delegates, gathered from fifty-one countries:

> My country is the land of the Rising Sun and I do not want to picture the dark side. There are discriminations everywhere,—race, caste, sex, age,—especially race. There is some of this in Japan. Here I must make a sad confession. Although suffrage does not depend on property qualifications it is still not entirely universal. Women, too, are not permitted to vote. Disabilities towards foreigners are general, and not based on race, nationality, or religion. They cannot hold office, operate mines, or own land in fee simple. Until 1919 there was some discrimination between Koreans and Japanese in their appointments for public office, but they are now equally open to both alike with equal payment. There is no exclusion and racial discrimination. Japan's patient effort to obtain equality was rewarded in 1894 by the grant of theoretical equality with other advanced members of the family of nations. In the League of nations Japan was the champion of race equality, but it was not carried as the vote was 11 out of 17 and a unanimous vote was required. Viscount Makino made a clear statement. Our Japanese findings said, "Racial equality means that men as personalities shall have equal opportunities."
>
> I recommend that (1) all nations join the League of Nations, and that the churches should encourage this; (2) war should be abolished; we should work for a warless world; (3) we should emphatically preach the fundamental principle of equality in the Golden Rule of Jesus Christ.

Then Professor Jabavu, of South African Native College, made the following proposition:

Race prejudice is a great weakness of our religion. We do not want to take any action that will seem local or opposed to any one government. Let us be moderate and broad. Lay down a general principle and let each local group work out its implications.

Bishop Davie apologized very much for British actions in India and cooled the feverish anger of Indian delegates.

Mrs. Huntington, the Turkish delegate, regretted the racial prejudice among the Greek, Armenian, and Turkish groups, and insisted that its abolition would be obtained only by education.

Mr. De Meuron, Swiss, said:

I, as a European missionary in Africa, wish to raise my voice in support of the appeal of Mr. Jabavu in his appeal for a clear pronouncement on Race. We, the church in South Africa, are steadfastly against sinful legislation and we count on this council to support us.

Mr. Philip of India said: "Man is a being of feeling. However much the Christian principle of equality be preached, so far as it does not get into practice in the attitude of the individual, it means nothing. While the British and Americans have the feeling of superiority and boast of the Anglo-Saxon race, the Indian will not obey in heart. But most important, there must be contact in Christian fellowship,—not simply in churches but especially in the home."

At the conclusion of the discussion, the question was referred to the committee for continued group-study.

The report written by the committee was divided into two parts, general principles and practical processes. A considerably detailed report was presented to the plenary meeting. At the first reading it was passed, but as it caused much discussion and did not find easy agreement, the report was returned to the committee. The committee again deliberated, keeping in mind the modified opinions of the various countries. After revision, the report was again submitted to the Conference, but an American delegate opposed it on the ground that permission of social intercourse of the blacks and the whites would have as its result the encouragement of intermarriage, and there seemed to be no hope of passing the report. It was decided to refer only this section to the committee, with power. The committee approved its report with majority vote that free intercourse between black and white should be permitted, and it became the last of the findings.

When the anti-Japanese problem appeared in conference, there were American delegates who recognized the reasonableness of the contentions of the Japanese. Dr. Mott, Chairman, spoke to the problem, and shocked the meeting with his sympathetic declaration in favour of Japan. The cry of "Hear, hear" came from the four corners of the hall. It showed the whole atmosphere of the conference.

As the official findings adopted at Jerusalem have not yet been sent from the International Missionary Council, I have not liberty to mention their whole content. But as I have a copy of the corrected manuscript from the secretary of the conference, I shall use extracts from it. On the whole, it may be recognized as essentially correct.

Race Relations

All Christian forces, and particularly the International Missionary Council, dedicated as they are to prepare for the establishment among all mankind of the Kingdom of God, are bound to work with all their power to remove race prejudice and adverse conditions due to it, to preserve the rights of peoples, and to establish educational, religious, and other facilities designed to enable all alike to enjoy equality of social, political and economical opportunity.

The Fatherhood of God and the sacredness of personality are vital truths revealed in Christ, which all Christian communities are bound to press into action in all the relationships of life. These truths are too often denied and defied in interracial relationships. Antagonism and suspicion, envy, greed, pride and fear, blight the growth among the races of mankind of 'fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.'

Our Lord's thought and action, the teaching of His Apostles, and the fact that the church, as the Body of Christ, is a community transcending race, show that the different peoples are created by God to bring each its peculiar gift to His City, so that all may enhance its glory by the rich diversities of their varying contributions. The spirit which is eager to 'bear one another's burdens and thus fulfil the law of Christ' should permeate all inter-racial relationships. Any discrimination against human beings on the ground of race or colour, any selfish exploitation and any oppression of man by man is, therefore, a denial of the teaching of Jesus.

While we thank God for the courageous, persevering and prophetic action taken by many communities and individuals towards

achieving the will of Christ in the improvement of interracial relationships in areas where such friction is particularly acute, we confess with humiliation that we in the Christian churches are still far from realizing this principle even within our own borders.

It is the duty of the Christian forces everywhere, and particularly of the International Missionary Council and its constituent bodies, to learn more fully the mind of Christ on the problem of interracial relations, and to press forward boldly the realization of permanent world-wide understanding.

Contacts between economically more powerful and weaker races frequently lead to exploitation, resulting in widespread injustice and suffering. It is imperative that Christians, and especially those in the immediate areas concerned, should take steps to end these conditions by creating, informing and influencing public opinion, by presenting their constructive plans before responsible administrative authorities, and, where necessary, by pressing for legislative action.

The situation confronting us is both grave and complex. Racial contacts, prolific in friction and discontent occur under different conditions which appear to call for different approaches.

1. The difficulties which arise when two or more peoples, differing in colour or race live side by side in the same country would, this Council believes, be mitigated if steps were taken:

a. To establish the utmost practicable equality in such matters as the right to hold property, and to enter and follow all occupations and professions, the right of freedom of movement, and other rights before civil and criminal laws, and the obtaining maintenance, and exercise of the functions of citizenship, subject always to such general legislation as, without discriminating between men on grounds of colour and race, may be necessary to maintain the social and economic standards of society as a whole.

b. To secure that the land and other natural resources of the country are not allocated between the races in a manner inconsistent with justice and with the rights of the indigenous peoples.

c. To apply the Christian principle of brotherhood and equality in the eyes of God to matters of social intercourse and relations, and to the common life of the community.

2. Where the case is rather that the affairs of a subject people are administered by a governing class of another race, the ruling race should regard itself as entrusted with the duties:

a. Of ensuring that the economic resources, and still more the human potentialities of the country under its administration are developed in the interests of the indigenous population, and

b. Of aiding the peoples so as to conduct their affairs that at the earliest possible moment they will be able to stand alone and govern themselves.

3. Migration and colonization raise problems which are again different. Almost all large migratory movements are due to one of two causes:

a. Political or religious persecution, and

b. The endeavour to secure better economic conditions.

a. In the former case the duty of Christian people to succour the oppressed and persecuted is clear, and that these should be received in the spirit of Christ, and admitted to the fullest participation possible in the common life of the community in which they seek refuge.

b. Migration in order to improve the economic circumstances of life is more general in modern times and more productive of friction. It may be considered to take two forms, which have each their peculiar dangers.

(1) The migration may be from a more advanced country towards a less developed one. In this case the danger is that the indigenous peoples should be ousted from the rights and privileges they enjoy, and the considerations given under 1 above are applicable.

(2) When the migratory movement is in the reverse direction, the danger is that the standards of civilisation and of economic welfare attained by the more advanced nation be threatened by the influx of people accustomed to, and able to accept, a lower standard, both of civilization and of welfare, the Council recognizes that it is reasonable for the higher civilization to protect its standards, and to that end it may be expedient to restrict immigration into its territories. **But such restriction, it believes, should never make discrimination among intending immigrants upon grounds of colour or race, neither of which can, in the opinion of this Council, be held to be in itself a legitimate ground for exclusion.**

Further it is desirable that a country should have regard, not merely to its own economic situation, but to that of other peoples, and that it should not yield to the temptation of adopting short-sighted

measures, which impede such redistribution as may be in the best interests of the world as a whole.

Christians, collectively and individually, are also called under the guidance of God, and in faith in His supernatural resources, the courageous and discerning action, with a view to the ultimate victory of the will of Christ over all inter-racial antagonism. We would emphasize the need that each national missionary or Christian Council or Committee, where unchristian conditions provocative of such antagonism prevail or threaten to develop, should work toward a Christian solution.

Action should be directed immediately at least to the following ends:

a. To bring their knowledge and convictions to bear powerfully upon the shaping of individual conscience and public opinion which will be decisive in solving this problem.

b. Continuously to keep the churches everywhere aware of the world-wide nature of the problem and of efforts toward solution, and sensitive to their responsibility in relation to it; and in particular, to make this integral to the training of the missionary, and the education of the younger generation in the older and younger churches.

c. To cultivate in the home and the school, through books, periodicals, and speech, as well as through personal contact, that natural friendliness of children toward each other without regard to race which God has implanted in their hearts.

d. To encourage the exchange of students and teachers of different countries in order to strengthen mutual understanding, and to influence all those engaged in education as well as in production of books, of films, and of the press.

e. To develop the consciousness in every nation that the common courtesies of life are an elementary duty, whether in relation to members of other races who may be guests or fellow-citizens in our own land, or in relation to the peoples whose countries we may visit. In lands where different races live side by side full participation in social, cultural, and above all religious inter-racial fellowship, and the development of personal friendship which it engenders, is the natural expression of our common Christianity, and is obviously to be welcomed as a step towards world-wide understanding.

f. The members of every race should be encouraged to express their missionary conviction in personal service, and measures which debar them from so doing are to be strongly condemned.

The missionary enterprise itself, as an instrument of God for bringing into being among all races the Church of Christ, has in its power to be the most creative force working for world-wide interracial unity. For ultimately, our closest union with each other is our union with Him; and His commandment 'Do unto others as ye would men should do unto you,' 'and that ye love one another even as I have loved you,' if carried into practice in all relationships, would solve the problem, and rid the world of this stupendous menace.

KOGORO UZAKI.

Co-operation—National and International

The Mount of Olives on which the Conference met, the traditional Garden of Gethsemane nestling at its foot, the Holy City across the Kidron valley with the Temple Area and the Church of the Holy Sepulchre in full view, the river Jordan, the wilderness stretching between the Jordan and Jerusalem, Bethany and the land of Judea to the North, each and all every moment of every hour flashed upon the minds of the delegates memories of Him Who with such passion of soul prayed that His followers might be one and created in their hearts an unspeakable sorrow over the lost unity and unhappy divisions which characterizes the church of our time.

Moreover, the delegates found themselves confronting a world that is internationally organized. Races and nations are today interdependent. Outwardly the world is unified. Facing these facts those who gathered at Jerusalem were impelled by a new urge to pray and plan for the spiritual unity of the Church.

The conference itself which was interdenominational, international and interracial to a degree such as has never in the history of the Christian church characterized a world gathering was a splendid demonstration of the fact that a common mind can be created, a closer unity and a deeper fellowship is possible, wisdom, experience and man-power can be pooled and a solidarity of aim and purpose lie within the range of possibility.

This yearning for common goals and concerted action on the part of the Christian forces is increasingly a world phenomenon. When the Edinburgh Conference met in 1910 there existed only two National Christian Councils. At the Jerusalem gathering twenty-six such Councils were represented. Without any effort to create them they have sprung up spontaneously all over the world binding the Christian forces of the various nations and regions into a cooperative whole. The presence at Jerusalem of delegates from fifty-one different nations indicates that even in countries where no Christian Councils exist there is a wide-spread desire for closer cooperation and a finer and fuller unity among the Christian forces.

The church today is called upon to function in a national and international environment. Increasingly situations are arising when

the church is called upon to speak with one voice and to act as a unit. This fact alone challenges the followers of Christ to discover a basis of closer fellowship and a greater solidarity.

In all the discussions and actions it was made clear that neither the International Missionary Council nor the National Christian Councils either directly or indirectly are aiming at church federation. Neither are these organizations super-churches. They are the servants of the Christian bodies which create them and act only in behalf of the cooperating organizations.

National Christian Councils were warned against over-organization and against over-lapping in work already being done by the co-operating groups. Their major task is that of creating an atmosphere that shall be congenial and dynamic in ushering in the Kingdom of God and to generate new spiritual life-forces within and without the Christian communion.

Facing the Future.

The forward run which has been made in the field of cooperation in recent years is indicated not only by the increased number of National Councils but by the linking up of the older churches of Europe and America with the younger churches of the Orient, Africa and other lands. Among the 1200 and more delegates in attendance at the Edinburgh Conference there were only 26 representatives from these younger churches. At Jerusalem the ratio was almost fifty-fifty. This large proportion of delegates from the churches of the so-called mission fields demonstrated the essential solidarity of our common Christendom. These delegates from the younger churches did not come to Jerusalem to fight for self-determination. That rebellious spirit was signally absent. They came with a passion to become an integral part of the Church universal, to share their life and experience with the mother church and to bear their part of the burden of world evangelization.

This new realignment of the Christian forces of the world promises to make the Jerusalem Conference epochal in the history of the expansion of the church. In harmony with this significant development the constitution of the International Missionary Council was revised so as to give these younger churches equal representation and powers equal with the older churches in the work of that organization.

Thus for the first time in history the Christian forces East and West are welded together as equals in an international organization whose purpose is the winning of the world for Christ.

The major reasons for the continuance and enlargement of this international agency are:

1. The missionary enterprise is in all lands actually and manifestly international.
2. It is necessary to reveal the awareness on the part of the missionary movement of the international consciousness which it is impossible to deal except internationally.
3. There are many world situations involving missions with which it is impossible to deal except internationally.
4. A Christian missionary international organization is needed to represent missions in relations with other representative international bodies.
5. The essential spiritual unity already existing among Christians demands manifestation in international missionary co-operation.

Its main work will be:

1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the Churches.
2. To help to co-ordinate the activities of the national missionary organizations and Christian Councils of the different countries, and to bring about united action where necessary in missionary matters.
3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. To help to unite the Christian forces of the world in seeking justice in international and interracial relations.

In order that the work of the Council may be carried forward during the five or ten year intervals of its general meetings an Executive Committee of 40 members was appointed. Japan was given two representatives on this committee.

WILLIAM AXLING.

The Three Religions Conference

One of the most interesting and significant Conferences which have been held in Japan took place, at the Young Men's Association Hall, Aoyama, Tokyo, from June 5th to 8th. It was a gathering of Religious Workers, representative leaders of Buddhism, Shinto and Christianity. According to the preamble to the resolutions passed by the Conference on June 8th, "The Three Religions Conference, rising above religious, denominational and national differences, met to commemorate the Imperial Coronation." Previous conferences have been held under the direction of the Government but this one was called together by leaders of the various religions without any Government patronage. There were approximately fifteen hundred present of whom 550 were Buddhist, 260 Shinto and 150 were Christian representatives. In addition about 600 were from various religious schools and other important organizations. One of the leading motives in promoting the conference may be stated in the words of Rev. Teisuke Imaizumi, a Shinto leader in his greetings to the Conference on the first day: "We have been having all too many 'certain serious affairs.' All religious workers should feel their responsibility for this outbreak of such serious incidents. We should face this National crisis with a united effort.....Political and social corruption is wide-spread; we are in a position to improve the situation. It goes without saying that we should be interested in the well being of humanity in all walks of life. It behooves us to be competent guides for politicians particularly at this time of national crisis?" He also expressed the belief that the three religions would ultimately and inevitably merge as did Shinto and Buddhism in the past but that was not an important idea in the minds of the promoters who knew how impossible it is to unite even the various sects of any one of the three religions. The promoters felt, however, that the time had come for religious leaders to take counsel together of their own free will and accord, upon practical questions which affect society, the nation, humanity and world peace. The leaders were convinced that Japan today stands in need of religious revival and that religion must lead the social, political and international thought of modern Japan. Apart from a gang of jingoists who came to the general meeting, a spirit

of sincerity and good will dominated the conference, as men of various creeds discussed these practical questions; an earnest desire was everywhere manifest to make a religious contribution to the improvement of the life of the Japanese people and the welfare of all men.

The Rev. Shinkyo Michishige, Lord Abbot of the Zojoji temple at Shiba, Tokyo, was elected Chairman. Rev. I. Kanzaki, a Shinto priest and Rev. H. Kozaki, D.D., a prominent Christian pastor were elected Vice-Chairmen. The Conference came to order by the singing of the National Anthem after which congratulations and greetings were exchanged by many prominent Japanese, including the Prime Minister, the Minister of Education, the Minister of Home Affairs, the head of Tokyo prefecture, the Mayor and others representing various religious organizations; Dr. K. Uzaki, Bishop of the Japan Methodist Church gave a very appropriate address. Afterwards the Conference divided up into four sections dealing with Thought Problems, Social Work, Religious Education and World Peace, with Dr. M. Anezaki, Professor of the Imperial University, Rev. Keiki Yakubi, Buddhist, Dr. Ikuba, a Christian, President-Emeritus of Meiji Gakuin, Dr. Nitobe, a distinguished Christian, Member of the House of Peers, formerly Under-secretary General of the League of Nations, as respective chairmen. The plan for each section was complete. Essays and addresses were given according to a prearranged agenda for each. Each section worked toward definite conclusions and resolutions which were passed by the general meeting on the last morning of the Conference.

In the section on Thought Problems many intensely interesting papers were read and addresses delivered after which the consensus of opinion was summed up in a final recommendation to the general meeting as follows:—

I. "The three most deplorable things in society to-day are the evil trend of thought, restless living and political corruption. In order to enlighten the people, solve present-day problems, and save society from these evil conditions, society must be reformed and a new culture created. We believe that this can not be brought about by morbid materialism and that religious faith in the highest and deepest sense of the term can alone accomplish this task. We religionists must try by self-examination, self-awakening, hearty cooperation and mutual effort to help this holy era of Showa (Radiant Peace) to realize the true significance of the 'Light from the East.'" (Dated, Tokyo, June 8, 1928.)"

II. "The Three Religions Conference expect to abolish the practice of forming societies to promote communism and such like movements which are utterly opposed to the National Constitution. This is because communism and nihilism, which threaten the order of the present world, are entirely opposed to the spirit of our national constitution and lead to the destruction of the dignity of the human spirit. Therefore we must fundamentally exterminate this kind of thought and manifest the real spirit of our people, and put the foundations of our country on a firm basis eternally. Because we feel that this responsibility rests especially on us religionists we have made this resolution."

III. "The Three Religions Conference desires the Three Religions' Association to provide means for the investigation of methods harmonizing occidental and original thought."

Such conclusions reached by such a group of independent investigators should greatly strengthen every effort that earnestly seek the moral and social regeneration of modern Japan. The conclusions reached only strengthen the conviction of all Christians that modern materialistic civilization without spiritual revival is a menace instead of a blessing.

The section on Religious Education took up the general problems connected with religious education among young people and made several important proposals to be submitted to the department of Education looking toward a revision or a re-interpretation of the well known Instruction XII of the Department of Education which prohibits all religious instruction in schools. It will be remembered that this instruction when first issued caused much embarrassment in Christian Educational circles of Japan. The proposals made by the Conference are as follows: (1) "That the application of Article XII in the instructions of the Department of Education shall be so amended as to be in harmony with the spirit of the statement that 'It is necessary from the point of view of educational policy that all those engaged in educational work should not conform to the faith of any specified religion. (Ippan no Kyoikusha wo shite Tokutei Shukyo no shinko ni yorashimezaru wa Gakusei jo hitsuyo tosu). Therefore if any of the schools which fix their curriculum according to the regulations of law want to include religious education in their curriculums or to conduct religious ceremonies, permission shall be obtained from the Minister of Education."

"This suggestion is made because Article XII is not a denial of religion nor is it antagonistic to religion. It is simply an instruction given negatively for fear of various abuses. It goes without saying that religious education is necessary for the education of the whole man. Therefore the culture that comes through religion should be sought after by the entire system of education. On the contrary this aforementioned article XII is often misunderstood to convey the impression that it is a denial of religion or antagonistic to it and such misunderstanding gives rise to serious obstacles to religious education. Therefore it is necessary to sufficiently revise this instruction so as to make its application clear."

(2) The second proposal of this section on Education suggested the inclusion of special provision for religious subjects in the school curriculum of normal schools as follows: "Needless to say, the strength or weakness of education depends upon the quality of the teachers. Much more is this true of religious education which has to do with the education of the spirit which is most delicate and profound. Therefore it is necessary in normal schools to educate normal school students that they will have an understanding in matters of religion which is fundamental for the cultivation of character in order that they may go further and nourish faith in educationalists."

(3) The third proposal encourages the holding of lecture courses for the cultivation of religious faith in effect as follows: "The question of one's religious faith is secured by constant endeavour. It is necessary therefore to properly arrange for religious subjects in the series of lectures which are regularly held year after year by the prefectural and municipal authorities for those engaged in practical educational work in order thus to quicken religious education as widely as possible.

(4) The fourth proposal is to increase the use of religious subjects in the school textbooks. "Primary and Middle school textbooks have conspicuously few references to religious subjects. From the standpoint of the development of the whole man this is greatly to be regretted making it necessary to increase this kind of teaching material in such textbooks as those on morals, Japanese language and history."

(5) The fifth proposal suggests the necessity of including religious men among those who compile the textbooks prepared by the state. "It is necessary, in order to make the textbooks as nearly perfect as possible, to gather men from all directions as compilers. Re-

ligionists should certainly be included among them in view of the loud demand of the times for religious education."

(6) The sixth proposal suggests having a committee of inquiry on matters of religion. "It is to be regretted by the people and government officials alike that the provision in our country for research and investigation of religious education is sadly inadequate. Therefore, to begin with, let a committee of inquiry into religious subjects be appointed in the Department of Education to give this matter the proper impetus it deserves and make religious education more effective."

The Section on Religious Education made the following proposals to the Three Religions' Association (1) "That a commitee of inquiry into religious matters be appointed in their association. (2) That negotiations be carried on with the Department of Education and others concerned, to have the hours for the Children's Moving Pictures fixed as not to interfere with Sunday religious exercises."

If the recognition of the need of religious education is the first step toward the solution of the religious problem for the young, then this subsection under the quiet but efficient leadership of one of the oldest Christian educators of Japan was a great step forward. The findings of this section should have a very beneficial effect upon Sunday School work throughout the country.

In the section on social problems many interesting addresses were given along lines of social reform. The section dealt with fourteen important subjects of discussion grouped into the following four classes. I. "Nine proposals were made to the government authorities as follows: (1) That the government should establish a national hospital for the prevention and care of leprosy in order to eradicate the disease entirely. (2) That the government should increase the number of juvenile courts in order to protect minors in Japan. (3) That a Children's Bureau for the protection of children be also established. (4) That the practice of making cripples and deformed perform in public for gain be abolished. (5) That a Department of Social Affairs be established. (6) That the traffic in women be prohibited and houses of ill fame be abolished. (7) That legal discrimination against ex-convicts be removed. (8) That the law on trial by jury be amended. (This subject requires further study.) (9) That provision be made in various parks, shrines, temples and church grounds throughout Japan for the protection of children."

II. The delegates agreed to strive to attain the following eight objects as being important for all religionists. (1) "To raise the age limit for prohibition from twenty years to twenty-five years. (2) to prohibit intoxicants from all religious meetings. (3) to set September first as prohibition Day, making provision for special lectures on prohibition in all shrines, temples and churches. (4) to make special efforts to protect minors and children. (5) to strive for the protection of the blind, the deaf and the dumb. (6) to expect the complete extermination of leprosy. (7) to use shrines, temples and churches for community service. (8) to promote closer union and cooperation among various classes of society."

III. The conference approved the principle that "it is not fitting that men who are engaged in disreputable occupations should hold various positions of honour."

IV. The conference recommended that the Three Religions' Association should make proper provision for the study of social problems, and that the nine proposals made to the government should be referred to a special committee to report to the Three Religions' Association who should have power to finally deal with these proposals.

The discussions which took place in the social section could not but be profitable to every one present. It was a good thing to have men of such diverse religious convictions making their contribution to such a discussion in such a spirit of tolerance and mutual respect. It indicates the way in which public opinion on moral and social questions is being educated. In fact the Three Religions Conference must be regarded as one of the most powerful agencies in the creating of such a public opinion.

The storm center was the Peace Section just as it would be in Canada or America under similar conditions. The jingoists were there aroused to an attitude of unreasoning opposition. Fortunately the opposition which became violent in the general meeting was for the most part caused by jingoists who came in or were brought in for that purpose. Like similar gangs in ancient Rome they were strengthened by physical force and apparently strengthened by a "Gladiator" who though dressed in a frock coat looked like a big retired wrestler. But the encouraging thing about the whole affair was that the liberal religious leaders after listening to a heated reactionary address, arose to their feet and almost unanimously voted down the opposition. Such a vote could not have taken place a very few years

ago. The reactionary element instead of appealing to prejudices which they tried to arouse against the little Christian minority only brought Buddhist, Shinto and Christian leaders closer together in their stand for what they all believed to be right.

The discussions in the Peace Section were as far advanced as they would be in any other country in the world. The agenda which was prepared beforehand was very progressive. One question of discussion raised was the advisability of having trophies of war in shrines and temples. This was one of the questions which gave offence to the reactionaries. But would it not do the same in most countries? Suppose we propose to Canadian churches that the memorial tablets for our honoured war heroes be removed from prominent places in our churches would it be discussed without heat?

It is impossible to do justice to the work and patience of Dr. Nitobe in handling the most difficult problem of the whole Conference. His first-hand knowledge of the international situation and his review of the growing demand for international peace should be published separately. This section proposed several very important resolutions which are reported in effect as follows: "International peace is the fundamental condition for the increase of human happiness. That the League of Nations is the most powerful organ for the attainment of the object is proved by its record for the last eight years. In order to help the League realize its functions and complete its work, every nation should have firm faith in this organization, supporting it with firmer faith and clearer conscience." The Conference therefore put itself on record as having passed the following recommendations. (1) "that religionists should support the League of Nations in order that the objects of the League be fully realized. (2) that each government should be urged to take the principles and spirit of the League of Nations as the basis of its foreign diplomacy and endeavour to deal with all international questions in this spirit of peace and cooperation. (3) that it is desirable that the nations which have not yet joined the League shall do so as speedily as possible and that this conference urge upon the League of Nations that they make it possible for such nations to do so."

This resolution on the League of Nations also reveals the advanced position taken by Japan in world affairs. Perhaps there are few countries that have more loyally and whole heartedly supported the International Court and the League of Nations than Japan has from the beginning.

A second resolution framed by this section had to do with the cultivation of cosmopolitan and international ideas as follows: "The cultivation of sound moral international ideas will greatly help in establishing genuine world peace and healthy ideas of patriotism. It is therefore urged that the Educational authorities of Japan put as much material as possible in the government textbooks to cultivate in the minds of the youth the idea of international morality."

A third resolution on outlawing war was passed as follows: "Some means should be devised to stop war if we are to promote human welfare and secure righteousness among the nations. It is our conviction that the proposal of the United States to abolish war in settling international disputes will greatly hasten international peace, therefore be it resolved that this Three Religions Conference heartily endorse the No-War-Pact of America and hopes for its speedy realization."

Another resolution proposed the abolition of racial discrimination and endorsed the natural development of every nation. They also proposed to forward letters of greeting to various International organizations which were advocating international peace and religion.

A social gathering was held on the evening of the sixth. The Chairman was Dr. K. Kozaki, a Christian. Many interesting addresses were made showing the spirit of good will and harmony that existed. Among these various addresses several Japanese women, Buddhist, Christian and Shinto spoke briefly. Dr. McKinnon, a guest from Canada, also spoke briefly expressing his intense interest in what was taking place. There was not an unpleasant word spoken. It is difficult to realize that it is the same Japan in which we lived, less than twenty-five years ago, when such a spirit of mutual understanding and respect would have been impossible.

The only address that caused any feeling was given by Mr. Kagawa on Humanizing Industry. But that type of address calling for a new social order causes men of the same religion to squirm in their cushioned pews, especially if they are accustomed to neglect the needs of the poor and to use the labourer for their own selfish ends. The Japan Times, in an Editorial said of this address: "It is a curious thing that the Japanese converted to Christianity have always caused trouble but it is not an unnatural nor is it an undesirable phenomenon .....Christ himself was a great trouble-causer and the Pharisees and worldly men squirmed at his biting remarks. Without knowing anything of Mr. Kagawa the student of human nature and

of history, particularly religious history will conclude from the attitude of the scribes and Pharisees of this meeting that Kagawa is built of the spirit true Christians are made of."

Two important lecture meetings were held during the Conference. The first was held on the evening of June 5th, at the Aoyama Kaikan and the speakers were: (1) Dr. Tetsujiro Inoue, Professor Emeritus of the Tokyo Imperial University on "The New Tendency of Religion and Its Significance." (2) Rev. Toyohiko Kagawa, Writer and Christian Social Worker on "Humanizing Industries." (3) Dr. Shozo Kono, Shintoist on "The Essence of Shinto." (4) Rev. Dr. Benkyo Shiio, Buddhist, on "Religious Education and Educational Religion." The second meeting was held on the evening of June 7th, at the Buddhist Young Men's Association Hall, Hongo. The speakers were (1) Dr. Genchi Kato of the Imperial University, on "The Position of Shinto in the World of Religions." (2) Rev. R. C. Armstrong of the United Church of Canada Mission, on "The Authority of Religion in the National Life." (3) Dr. Junichiro Takakusu, a Buddhist scholar who studied with Max Muller, spoke on "The Possibility of Religious Harmony." (4) Dr. Danjo Ebina, the veteran Christian orator, President of Doshisha University on "The Essence of Christianity."

At one session a Shinto hymn was sung by a group of school girls. It was a very beautiful little poem of the Late Emperor Meiji. "Only the true in heart can commune with the heart of the God of Heaven and Earth." At the first lecture meeting the chairman was a Christian and the music was provided by a Christian choir. At the second lecture meeting the chairman was Buddhist and the music was provided by a Buddhist choir. Of the messages given it is needless to say that each man spoke his real convictions, without reflecting upon any other religion.

No one could be present and watch the proceedings of the whole conference and fail to appreciate the magnanimous spirit of the Buddhist and Shinto leaders who were in the majority toward Christian leaders and speakers, who, though in the minority were given a prominent part in the conference. Of course the papers have made much of the unpleasant attitude of a few nationalist reactionaries who were decidedly anti-Christian. But even in this, if we remember the antipathy to pacifism in Canada, the campaign for naval expansion in America, the increased militarism in some parts of Europe, and the constant publicity given to such ideas in world news, we will not be surprised that Japanese reactionaries should fear pan-American ideals

and other similar movements in so-called Christian countries. Christianize world publicity, Christianize modern civilization, and Japan will prove to be one of the foremost peace-loving nations of the world.

The convention has demonstrated the possibility of various leaders of religion coming together, in spite of their differences, to discuss social welfare, religious education, the abolition of invidious class and racial discrimination and the desirability of world peace in a spirit of mutual respect and brotherhood. No one can overestimate the permanent value of these discussions in the formation of public opinion upon questions of social and national morality and international harmony. It is very clear that all religious leaders of modern Japan who would hold the confidence of the people must stand for social and political purity, for world peace and brotherhood, and for the purification of religion itself from all that would destroy its sanctity and influence. If the leaders of these three religions will unite their efforts to bring about much needed social reform such as the abolition of licensed prostitution, the better treatment of the outcasts, the abolishing of superstition in religion and other practical reforms, it is difficult to overestimate the power they may have for public righteousness and true social welfare.

R. C. AMSTRONG.

The Nation-Wide Christian Conference

The Nation-Wide Christian Conference, held under the auspices of the National Christian Council of Japan, convened in the Nihon Seinen Kwan, Tokyo, June 14th-18th, 1928. Two hundred and seventy-eight delegates, of whom some fifty were missionaries, were enrolled. It was in every sense a nation-wide conference, all sections of the empire, including Chosen and Formosa, being represented.

The primary purpose in calling the conference at this time was, of course, to hear the reports of the delegates to Jerusalem and to pass on to every section of the country the findings and the spirit of that noteworthy gathering. But back of this primary purpose lay another. The country has not yet recovered from the financial depression. Radical ideas are spreading rapidly. The general election failed to justify the expectations of its champions. The situation in the rural districts is acute. In such a time what message has Christianity to give to the nation? To face this issue squarely, to set forth the spirit and the principles of Christianity in regard to the present crisis and to rally all the Christians in a nation-wide evangelistic movement, this was the second great purpose of the conference.

The program was big and challenging. Among the subjects discussed were such as: The Relation of Christanity to other Faiths, The Mission of Christianity, Christianity and Education, The Relation of the Missionary to the Indigenous Churches, Unoccupied fields, The Thought Life Problem, The Humanizing of Industry, International Peace and The Race Problem. Aside from the delegates to Jerusalem, such well known leaders as Kagawa, Tagawa, Ibuka, Nitobe, Tada, Yabe, Ebina, Sugiyama and Ishikawa had a prominent place on the program. Platform addresses were limited to fifteen minutes in order to give as much time as possible to discussion from the floor. This was undoubtedly the most profitable feature of the conference. The discussions on the whole were spirited and constructive. Nearly every one who took part in these discussions made some contribution towards the better understanding of the subject.

The results of the discussions were quite generally incorporated in the Statement and in the Resolutions adopted by the conference. No lengthy comments therefore need to be made here. One or two

items, however, might be stressed. The discussion on the relation of the missionary to the indigenous church brought out no new ideas, but it did emphasize the cordial relations which exist between the missionary and the church and it set forth quite clearly that missionary cooperation is still eagerly desired by the discerning leaders of the church. The growing appreciation in the West of the non-Christian faiths, as evidenced in the findings of the Jerusalem Conference, was welcomed, but at the same time a note of warning was sounded lest this movement go too far. It was pointed out that because of the inadequacy of these faiths to meet the spiritual needs of men the members of this conference had left them to embrace Christianity. The far reaching importance of Christian education was emphasized and attention called, as the resolutions abundantly show, that we must get back of the colleges and the middle schools into the primary schools, if we wish to win Japan for Christ. The great unoccupied field in Japan is found in the rural districts. Three platform addresses dealt with this vital problem and the discussion on the floor was animated, showing that the Christian leaders are awakening to the tremendous import of this question. Among the resolutions was one calling for missionaries who are especially qualified to engage in rural evangelization. It is worthy of note that in spite of all the criticisms of previous evangelistic campaigns, this conference practically unanimously voted for another nation-wide evangelistic movement. It is significant also that responsibility for conducting the campaign was not entrusted to the National Christian Council, but to a committee of fifteen appointed by this conference.

Two of the most important subjects on the program suffered because of inadequate presentation. The platform addresses on Thought Life, one of the truly vital problems, were on the whole disappointing and the discussion which followed drifted into a discussion of personalities. Lack of time made necessary a hurried presentation of the subject on Humanizing Industrial Relations, it is hoped, however, that the commission on the survey of industrial conditions in Japan, which the National Council was authorized to appoint, will be able to make a distinct contribution towards the solution of this vexed problem. It is also to be regretted that the missionaries who composed about one-fifth of the number of delegates took so little part in the discussions. With one or two exceptions the missionary group was a silent contingent. The writer happened to be a delegate to the first nation-wide Christian conference held in the old Seiyoken in 1913.

Dr. Mott presided and most of the talking was done by missionaries. In the recent conference we drifted into the opposite extreme. The missionary certainly has still a contribution to make when such subjects as formed the program of this conference are under discussion.

With every shade of theological thought represented at this conference, it is a great credit to our Japanese Christianity that the discussions throughout were held to the high level of the finest Christian tolerance and understanding. With complete unanimity theological and denominational differences were forgotten and Christ was made the center of all thinking and action. Christ is the message which we preach; Christ is the solution of such problems as industry, thought life, international peace and race; Christ must be put at the center of our educational program and Christ and His salvation are to be theme of the nation-wide evangelistic movement which the conference inaugurated. All in all it was a great conference—undoubtedly the greatest of its kind held in Japan thus far.

Statement Approved by the Conference

To all Christians in Japan. Greetings.

The world lies in deep distress. Japan especially faces a critical time. This is abundantly proved by such cries as "All things have reached empasse" (Yukitsumatta) and "A national peril is coming" (Kokunan kitaru). Only a living Christ can save the present situation. We must follow the Christ. We must preach the Christ. This is the message that sounded forth from Lausanne. The Jerusalem conference also proclaimed it. This conference assembled in Tokyo likewise has come to the same conclusion. Here is hope, here is light, here is life. We meeting in this conference have been profoundly stirred. It is our earnest desire that all Christians in Japan may share with us in this great inspiration. Taking advantage of the present opportunity we have agreed to cooperate in carrying on a nation-wide evangelistic movement. Woe to the man who does not preach Christ at this time. In city and in country, old and young, men and women, rich and poor, rising up as one man at the call of Christ, let us endeavour to do His will. Consecrating body, soul and spirit, let us make this year a year of evangelism, a year of repentance and a year of creating a New Japan. We firmly believe that this challenge will call forth a great response in the hearts of all Christians in Japan. Upon self-examination and mature consideration this conference has come to feel deeply that upon us Christians rests the responsibility of

advancing courageously along the lines indicated in this statement. We appeal to all Christians for their earnest consideration of and sympathetic cooperation in these things.

1. We would stress the mission of Christianity as centered in Christ and in the church and at the same time would endeavor more earnestly to make the church the true manifestation of God's love and a training place for real service.

2. The church is one body in Christ. To this end we would cultivate more and more the spirit of cooperation among the various denominations.

3. We would endeavor to encourage the custom of the observance of Sunday as the Lord's day and to lay stress upon the regular attendance at divine services.

4. We would recognize the urgent need of evangelizing the rural districts and urge the study of this problem and the provision of all necessary equipment.

5. In order to make clear the attitude and principles of Christianity regarding present day social creed and also of combatting the evils growing out of these problems through a suitable channel.

6. In order to advance the cause of Christian religious education as now carried on in the home, the church and the school, we would urge the study of methods of furthering worship in the home, of perfecting and extending the Sunday School and of increasing the number of Christian teachers in schools in general.

7. Inasmuch as evangelism is a world-wide cooperative task, incorporating the true spirit of Christ we would carry on the work in harmony with the principles of true brotherhood, without any distinction between nationals and workers from other lands.

8. Industry exists for man and not man for industry. We recognize the fact that the humanizing of industry is an urgent need to-day and that it is one of the important responsibilities resting upon Christians.

9. We would endeavour to cultivate the spirit and thought incorporated in the League of Nations, to support the Anti-War Treaty, to cooperate in all movements which have as their aim international peace and to call attention especially to the observance of Armistice Day, November 11th.

10. We would urge a more aggressive attitude on the part of Christians towards all questions affecting public morals, such as tem-

perance and the abolition of prostitution and would endeavour to create a sound public opinion on these questions.

Resolutions Adopted by the Christian Conference

1. Resolution in regard to the Thought Life Problem.

Concerning the problem of the thought life in Japan at the present time this conference recognizes the necessity of issuing a statement expressing the Christian viewpoint on this vital question and hereby asks the committee on Resolutions to prepare such a statement.

2. Resolution on Social Reform.

This conference recognizes the great contribution that the churches have made in the past towards the solution of the problems of temperance, the abolition of the social evil and other problems affecting public morals and would urge a still greater cooperation along these lines in the future.

3. Resolution concerning a Social Creed.

In view of the present condition of Japan, we recognize the urgent necessity of applying the principles and the spirit of Christ to the social and economic system and in order to realize this, we hereby express our desire that the National Christian Council prepare a Social Creed.

4. Resolution concerning the Establishment of Elementary Schools.

Recognizing that in the Christianization of Japan the establishment of Christian elementary schools is a great necessity, we would therefore urge all churches and other Christian organizations to give this matter their careful consideration.

5. Resolution concerning Scholarships for Christian Students in Normal Schools.

Recognizing that the education of primary school children by Christian teachers is a fundamental principle in the Christianization of Japan, we would urge all churches and other Christian organizations to consider carefully the development of some plan by which scholarships may be provided for Christian students in normal schools.

6. Resolution concerning the Establishment of Higher Normal Departments in Christian Schools.

Recognizing that one of the most effective aids in the Christianizing of Japan lies in the establishment of higher normal departments in our Christian schools in which Christian teachers may be trained,

we would urge the establishment of such departments wherever possible.

7. Resolution concerning the Coronation Ceremony.

Voted unanimously to instruct the National Christian Council to express in most appropriate manner the deep respect and the hearty congratulations of all the Christians in the empire on the occasion of the coronation ceremony to be held this fall.

8. Resolutions concerning Rural Evangelism.

The conference recognized the urgent necessity of rural evangelism and adopted the following resolutions.

a. That in all theological seminaries courses pertaining to rural evangelism be introduced.

b. That all missions and churches conduct elementary rural gospel schools.

9. Resolution regarding Missionaries for Rural Work.

Resolved that this conference hereby express its profound gratitude to the missionary societies for sending missionaries to Japan in the past and also express its hope that among the missionaries to be sent in the future there be included some who have special training along the lines of rural evangelism.

10. Resolution concerning a survey of industrial conditions in Japan.

Following up the action of the Jerusalem conference, resolved that we propose to the National Christian Council the establishment of an authoritative central survey commission to make a study of industrial conditions in Japan.

11. Resolutions directed to the Department of Education.

Resolved to respectfully request the Department of Education to revise article 12 of the Educational Regulations so that in private schools (this includes schools which follow the government regulations in their curricula) the teaching of religious education and the observance of religious ceremonies may be freely permitted and that in government and public schools outside of the regular class periods the same privilege may be granted.

12. Resolution concerning Nation-wide Evangelism.

In view of the present condition of Japan, we would unite all of our efforts in the spirit manifested at the Jerusalem Conference and also in this Christian conference to make known throughout the nation the salvation centered in Christ.

And that for this purpose a committee of fifteen be appointed by this Conference.

Committee: K. Mori, H. Kozaki, T. Kanai, M. Tomita, S. Nukaga, M. Watanabe, M. Akazawa, K. Ishikawa, T. Kugimiya, D. Tagawa, S. Takagi, R. C. Armstrong, C. Yasuda, P. S. Mayer, K. Matsuno.

PAUL S. MAYER.

Work in the Mikawashima Slums

I am a man without any special wisdom or learning, and still young in the Faith, but our Heavenly Father has forgiven my sins and made me the servant of Christ, and has called me with my wife to be His fellow worker. I gladly bear witness to that little part allotted to me among the many works of His love and mercy.

In every part of the world it happens that in the neighbourhood of great and flourishing cities there are unfortunate people who are forced to live in miserable circumstances. The place where I live is a factory district near Tokyo with a population of 80,000, mostly factory workers. In a corner of this district, there is a section of 1500 houses, commonly known as "the barrack of a thousand rooms" (sengen nagaya) and there live 7500 of the poorest of the poor.

My work in Christ's name is mostly for these people. The greater number of them live from hand to mouth on the day's earnings and even at ordinary times are obliged to limit their daily meals if there are many in the family, or old people who cannot do much work. In times of illness or bad weather, their means of livelihood disappears. People in daily uncertainty as to their livelihood cannot be expected to attain to the ordinary level of morality and manners or seek the peace of their souls without faith in our Heavenly Father and His Son, Jesus Christ. But these people have not only for a long time turned away from Christianity with violence, slander, and scorn, but have also been in subjection to idols and have believed the teaching of fortune tellers and pilgrims, who are doing the devil's work. When we came to this place, there was much we could not see without tears.

These ignorant parents sold their little girls of twelve and thirteen for a mere pittance for a term of years to people of a shameful trade; and they thought it was kindness to these children, whose ordinary lives were full of want and hunger, to sell them into a life superficially attractive and comparatively comfortable. The girls themselves believed that it was an act of praiseworthy sacrifice to sell themselves and gain money for their poor parents and little brothers and sisters. The idol worshipping fortune tellers and pilgrims encouraged this practice and acted as middlemen at a price. In consequence in this community of 7500 persons, one could count the

number of girls over fourteen on the fingers of two hands. Among 1000 children of school age, there were 300 truants, playing on the streets.

Of course before we went there, other Christians had started work, but as mentioned above this teaching had been met with scorn and violence and the work had been persecuted, so that it had been given up. But praise be to our Lord, He had not suffered the hopes and prayers of those who laboured and prayed before us to be put to shame. He had not forgotten their toil and their tears, nor had He cast off these ignorant people. Five years ago, He sent to this place my delicate wife and myself though we were both young, and it was by His command that we began this work for Him, becoming labourers ourselves among these labourers, living in the same kind of house, and eating the same sort of food. As soon as we were settled, we determined by God's help first of all to try and instill a true spirit of purity into the hearts of the young girls and to teach them to choose honourable work uninfluenced by material motives; then to teach the parents that the girls belonged to God and that it was their responsibility to bring them up in chastity and uprightness, and also that it was contrary to God's teaching to do evil for the sake of good.

We earned a living by working in the daytime. As an outside porter, I earned ¥1.60 by working ten hours, or ¥1.80 as a park keeper working eight hours. At night we gathered the poor children together in an empty lot of ground and told them stories to interest them based on the Bible and so tried to teach them the meaning of a straight life. After the children's meeting, we taught the Gospel and the true God to the young people.

We taught them that religion is not the possession solely of those blessed with leisure and money who wear fine clothes and live in grand houses and have ample time to go to church and means to give alms and do works of charity; but that poor people like ourselves who need much time to earn even a living and have to make a real sacrifice to gain leisure to go to church, who know what want is in maintaining themselves and their families and cannot give money to the Church as they desire—that such as we can find comfort and strength and light in religious faith. We taught above all that Christ Who dwells with God in the highest had for our sakes lived the poorest life, and that He waits to give without stint peace and wisdom and power to the poor. To this, we witnessed with all our might.

The police often hindered our mission work and mocked at "labouring evangelists," and those who sell alcohol, etc., hired drunken men to persecute us with violence and to teach these ignorant people a different religion. Besides these persecutions, we suffered from the treachery of false believers from the fear of persecution and the temptation to hypocrisy. In particular, we were in great distress often as to the means of livelihood and of carrying on the work. As we got busier in the Lord's work, we found our income insufficient. Finally, it became impossible to go on with the labour necessary to make a living. Three years ago in November, we made a great mistake. We collected funds to provide for our expenses. But after three months, we confessed this fault to God and gave up this collection of money. Since then, we have sought to God who sees in secret and have believed that He would provide for us.

"Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal height of glory."

These words have come true for us. The meeting in the empty lot of ground became one in a tent, one in a hired house, and now we possess 127 tsubo of rented land and a building of 25 tsubo. From among these poor people are given to us year by year young people who give up all to belong to the Lord and serve Him. Last year, there was not even one young girl sold into slavery; many went on and entered Kotoshogakko, and the number of truant children has decreased from 300 to less than ten. Open persecution of our street preaching and other meetings has ceased, and we can proclaim the gospel freely and peacefully. Every evening from 250 to over 300 children go around the streets singing hymns and gathering their friends to the meeting. We expect to hold the fifth anniversary of our settling in on the 19th of June.

We believe that Christ has commanded us to labour until these 7500 poor friends of ours have decent homes and live without the fear of hunger, until the sick have medicine and the children are saved from insufficient feeding, and until they all desire to come to our Lord and, dying to sin, live in Him to righteousness

In His strength and with His permission, we believe this will be accomplished. We pray for His blessing on all who read this witness to Him.

MASUHEI SUZUKI.

Baptists in Conference.

Business gave way to the Gospel message at the annual meeting of the Baptist Mission. The gathering this year was held the first week of June at Gotemba Club, Ninooka.

Dr. Tenny struck the keynote of the conference in the Sunday morning service with an appeal to leave all to follow Christ as "loyal desperados." This was followed by a communion service and in the afternoon by a children's meeting.

Among the business items was the election of officers, Dr. Holtom continuing as Mission Secretary, on Reference Committee Mr. Covell succeeding Mr. Ross, Dr. Thomson Mr. Wynd, and Miss Jenkins Miss Pawley. The new mission offices are to be in the Christian Headquarters Building on the Ginza. It was found that there would be many advantages with combined offices in the heart of the nation's capital in a modern office building in which other Christian organizations would be co-partners.

John Bunyan was held up as an example to modern workers in a paper by Mr. Wynd that showed much careful study and penetration. This early Baptist was presented in the rude environment of his age when religion was at best the cloak of social propriety and the masses lived in ignorance and vice. Som passages from the diary of Samuel Pepys, brought into vivid relief the society of Bunyan's day. Three aspects of his life were especially stressed: his warfare for the freedom of thought in which his only weapons were "sufferings and the cross," his contributions to Christian literature, and his deep inner experience of the grace of God.

The Missionary and His Field was the subject of a paper presented by Dr. Foote. He held that there are four fields of missionary activity. The first was preaching which required a thorough mastery of the spoken language, acquaintance with the written, and understanding of Japanese psychology. Social work under Japanese leadership was also important, including warfare against licensed vice, temperance, and institutional churches. Personal evangelism was a third field, both through educational institutions and through Bible discussion groups. The major objective was held as church establish-

ment, and one of the important means to this end was the glorifying of the office of the Japanese pastor.

A third paper entitled *The Church and Its Ministry* was given by Dr. Kennard. It was stressed that the church as at present constituted is essentially a western institution that will have to go through many changes before it is sufficiently in tune with the Japanese national consciousness to attract the mass of the population. This was proved by the example in the early church of discarding the ritual of Judaism for that of the Greek mysteries. It was attested also by our small progress among the uneducated masses in Japan. How to adapt the medium of our message requires corporate thinking over a long period. Meanwhile our minds should be open to extensive changes, and our efforts should not be to plant typical American Baptist churches but to build up individual personal workers who can be trusted with the fashioning of a church indigenous not merely in its government but in its institutions.

Dr. Axling brought an inspiring report from the Jerusalem Conference. In the clear pronouncement as to Christ as the essence of the Gospel we proclaim, the demands for industrial democracy, the emancipation of women, the self determination of free peoples, the restriction of defense to instruments of friendliness, and above all in the spirit of unanimity that triumphed over discords of race and creed, one had the conviction that here God had broken through into the thought of our age and we had heard his revealing voice and felt his own presence.

Several important resolutions were taken toward the close of the conference. One of these was to deplore any change in the constitution of the National Christian Council that would deprive it of freedom and power of initiative needed to make it a real constructive force in the Christian movement and in the national life. Another resolution was to whole-heartedly endorse the Million Souls Movement headed by Mr. Kagawa and to pledge it both our support in prayer and such individual contributions as were within our power.

Perhaps the most wide reaching was the resolution against the church sanction of imperialism, especially as seen in military drill in denominational schools in America. Very few of these schools offer such drill and it is optional. Nevertheless it was felt in the discussion that it was the negation of our Christian message. The resolution reads:—

"VOTED That as missionaries, rejoicing in the strategic movements for world peace during the last year, we are convinced more than ever before that in their work of promoting the Kingdom of God, a Kingdom of Peace and Love, it is the duty of the Christian churches to take practical steps to abolish war. Since in the so-called non-Christian lands Christianity is judged by the whole impact—social, political and commercial, as well as religious—of the so-called Christian nations, we implore the churches to uphold us in our work by continuous, strenuous efforts to have the spirit and life of Jesus Christ permeate our entire social fabric.

"The greatest inconsistency of American civilization seems to be militarism in the United States. This militarism manifests itself in such ways as the war in Nicaragua, the "big navy" programme and military training in education institutions. Because of this our Christian stand in Japan is weakened.

"We therefore strongly urge that our churches express their disapproval of all forms of militarism and refrain from giving church funds or other sanctions to denominational schools and colleges in America which offer courses in military training."

J. S. KENNARD.

Literature for Isolated Inquirers.

The Editor of the Japan Christian Quarterly, the Rev. W. H. Murray Walton, now in England on his second furlough, has been an indefatigable literary evangelist. During his first term of service, at Hiroshima, he developed his own type of "newspaper-evangelism." The term Shinseikwan (New Life Hall), which by action of a committee of the Federated Missions was made the common designation of all offices for newspaper-evangelism, was originated by him and his associates at Hiroshima.

The pioneer in this line of work, Rev. Albertus Pieters, of the Reformed Church Mission in Kyushu, maintained that for obvious reasons it should be conducted on an interdenominational basis. Mr. Walton on the other hand has insisted all along that in the long run it can succeed only as a function of the Church. His second term has been spent mainly in a modest office on Ginza, the busiest street of Tokyo, and that office has been called Seikokwai Shinseikwan, the term Seikokwai (Holy Catholic Church) being the self-chosen title of the Anglican group in Japan.

Heartily seconded by a number of very able clergymen and scholars of the Seikokwai, the Ginza office has in a few years attained a position of leadership in the enterprise of "Newspaper and Correspondence Evangelism." Along all the lines of this type of work, so admirably plotted out by the genius and patience of Mr. Pieters, such as tracts for first inquirers, monthly periodical, circulating library, correspondence course, weekly order of service with sermon, and other forms of literature for isolated inquirers and believers, Mr. Walton and his associates have outstripped the other workers in this field, though, it should be added, the smaller offices in other parts of the country often excel in one specialty or another.

The writer has been particularly interested in and impressed by the new Kirisutokyo Koza (Correspondence Course in the Christian Religion) prepared in collaboration by Mr. Walton and Mr. Shimada. This is a course of 140 daily studies divided into twenty weeks. For each lesson there is prescribed an opening prayer, a portion of Scripture, an explanatory lecture, a theme for meditation and a closing

prayer. When the studies for a week have been finished, written answers to a few examination-questions are to be sent to the office.

We have here, so far as the writer's knowledge goes, the third attempt of the kind. The course of Mr. Pieters was based upon his "catechism," a brief statement of Christian doctrine in the form of question and answer, quite in the style of the Heidelberg Catechism, on which Mr. Pieters and the rest of us whose spiritual ancestors came from Holland and its hinterland were brought up. His correspondence course was little more than a drill in the principles laid down in the catechism.

The course worked out by us in the Sendai Shinseikwan (J.C.Q., April, p. 178) was considerably influenced by a reaction from the dogmatism of Mr. Pieters. Thinking it better to let the Bible speak for itself, we chose twenty outstanding chapters and made it our aim to have them understood and mastered, in the confidence that the inquirer would then be at home in the Scriptures. This expectation has been more or less justified by the results.

Messrs. Walton and Shimada are like Mr. Pieters didactic, but more prolix and repetitious. The printed sheets when assembled in the binder make 342 large-sized pages. This diffuseness is, no doubt, a good fault, considering the character of the constituency. Insistent repetition is suggested by the etymology of the good old word catechism, and is the mark of a good teacher.

The Japanese style is heartily to be praised. One may infer that Mr. Walton proposed the first draft in English, which Mr. Shimada used with great freedom. The authors have gathered much illustrative material from both eastern and western sources. Tennyson is much quoted and one must marvel at the clarity and felicity of the rendering of material of this sort. So far as the style is concerned we have here the happy medium. Christian thought is apt to be compromised and distorted by one who thinks and speaks wholly in Japanese. On the other hand anything like a close literal translation, such as is affected by Japanese teachers of English, and is too common in the Christian literature of Japan, is an unintelligible abomination which ought to be suppressed by law. The kind of paraphrasing that we find here is a model.

The substance, too, is worthy of hearty commendation. The manual is truly catholic, and in the general presentation there is scarcely anything to which the normal Christian mind might be disposed to enter a protest. The general tone is strictly orthodox, and

often quaintly archaic. To him who would outlaw war the attitude revealed in the illustrations from military life must seem naive and quite unconscious of the change that has come over Christian thinking; to the modernist the acceptance of all the traditions that have come down to us with regard to the Bible must seem similarly unconscious; to the consistent Protestant who sees virtue in a sacramental transaction but none whatever in the material elements used, the grave explanation of the prayer in the baptismal ritual "for the sanctifying of the water" must seem medieval. In the premises, your American fundamentalist will be surprised, to say the least, at the authors' cheerful acceptance of the evolutionary hypothesis. They have rightly divined that here is the outstanding contribution of modern science to the elucidation of the specifically Christian conception of God.

The opening section has to do with the nature and importance of religion. Japanese young people have until quite recently been led to feel a contempt for religion of which their minds need to be disabused, and they like the philosophic flair; but we beg to doubt whether it will help beginners much to reflect on the transcendence (chōetsusei) of religion. A more concrete presentation of the profound influence of true religion on the individual and on society would, we are sure, be more inspiring.

We do not altogether like the programme of the first week or that of the last. But the body of the course is admirably conceived. The first half of it is devoted to the contemplation of the character of the Lord Jesus Himself; then we have the light He sheds on the great themes of God, sin and salvation; finally there is an attractive description of the Christian life under the sway of the Spirit of Christ.

The concluding section, which is an exposition of the Anglican baptismal ritual, is so intensely ecclesiastical that it gives one rather the impression of an anti-climax.

In a word, the burr that enfolds the chestnuts is somewhat forbidding, but the meat within is very sweet and good. The whole Christian movement in Japan surely owes a debt to Mr. Walton and his associates for the contribution here made to religious education, and no one will be more pleased than he if this manual is quickly supplanted by a more adequate one.

CHRISTOPHER NOSS.

DEPARTMENTAL NOTES

Temperance and Purity Notes.

E. C. Hennigar

The quarter under review has seen a number of National Conferences of special interest to those interested in Social Welfare. All of these met in the Young Men's Association Hall, Akasaka, Tokyo.

From April 8-11 the Annual Meeting of the Japan Temperance League was held. This League reports 45,000 members organized into 421 societies covering the country from Hokkaido and Karafuto to Korea and Formosa. 71 new societies were reported this year. There are probably twice as many societies as reported above which are not yet affiliated with the League. Mr. Nagao Hampei was again elected President. Among the new Directors appointed was Gen. Inoue of the Second Division of the Imperial Army, who has made his division teetotal. Gen. Inoue reported that crime in the division had decreased and venereal diseases had practically disappeared. A new Children's Temperance Society has been started by Mr. Y. Muramatsu, called 'Nozomi no Tomo.' Herein lies the hope of Japan.

The League for the Abolition of Licensed Prostitution met on June 12 and 13. Over 500 delegates from every section of the Empire were in attendance. Preparations were made for the further pushing of the Abolition Bill in the coming session of the Diet. Six members of the Diet were among the speakers at the meeting. One evening session was given to a memorial meeting for the late Josephine Butler of England. Among the forward-looking bits of legislation that is to be sought in the Diet is a Bill to protect girls under age, punishing parents or guardians who sell girls to houses of prostitution or as performers in circuses.

The Three Religions Conference which met early in June passed resolutions favouring the abolition of licensed prostitution and the raising of the age below which the drinking of alcoholic liquor is prohibited from 20 to 25. The Conference also voted to urge the abolition of the use of liquor at Buddhist and Shinto ceremonies. This should help to end the scandal of the very great use of liquor at funerals.

The law looking to the prevention of venereal diseases, which was passed in the Diet in the spring of 1927, is finally to be enforced from September 1st of this year. The law provides that any woman plying her trade as prostitute while suffering from these diseases will be liable to a minimum imprisonment of three months. An interesting point about the bill is that the keeper of a house of ill-fame or other person who may

cause a woman to ply her trade at such time will be liable to six months imprisonment and a fine of not over 500 yen. If this law is really enforced it will mean a speedy end to licensed prostitution in this land. We await developments with much interest.

Two years ago Kawaidani village in Ishikawa prefecture went on prohibition in order to build a primary school. It is of interest to learn that the adjoining village of Okitsu has taken a similar step this spring. The motive in this case is to supply the necessary captal for a reorganization of the field and irrigation system of the village. Every house in the village is supplied with a door-plate stating that the house is temperance. The law is to remain in force for four years. It is to be hoped that other villages will follow this example and that the folk in these temperance villages will discover, during the period of abstinence, that they can manage very well without alcohol.

It has come to light that the village of Naga Shimidzu in Yamagata prefecture has been a Temperance Village for 30 years. There are probably other instances in the country. If any reader knows of any such please send the particulars to the writer of these notes.

Thirty young men in a village in Tango, Kyoto fu, have recently pledged themselves as abstainers sealing their pledge with their thumbprint in blood, the old Japanese 'keppan,' signifying a very great seriousness of purpose.

This Quarterly will come into your hands just in good time to plan an active campaign to secure signatures for a petition asking for abolition of licensed prostitution in your prefecture. This petition should be ready for presentation at the Prefectural Office at the time of the opening of the Kenkwai, some time in November. About 20 prefectures will take up this work this fall, among them Aichi, Shiga, Yamanashi, Nagano, Saitama, Toyama, Ishikawa, Fukui, Shidzuoka and Tokyo-fu. Nagano ken, which presented 35,000 signatures last fall is out to get 100,000 this coming season. This is coming to be a sort of annual national sport with the people in this province in the mountains. A supply of petitions will be furnished free of charge by the Haisho Remmei offices, 500 Shimo Ochiai, Tokyo-fu. The Remmei will also furnish assistance as far as possible. Get into this movement for a better and purer Japan.

Christian Literature Society.

S. H. Wainright

The sales of English Publications for April and May indicated a slight trend away from the depression prevailing in Japan for the last year or two. Whether conditions will substantially improve from now on is as yet not certain. There is a steady demand for Christian Literature Society Publications. The list of Christian Publications built up since the earthquake is a good one, if not the most complete issued since the earthquake. Among the new issues is the Devotional Commentary on Exodus by Rev. C. A. Logan. (Price ¥1.50), following the publication of a similar volume on Genesis (Price ¥2.00). The new English Hymnal, compiled by L. C. M. Smythe and E. T. Iglehart, has met with favour as already a new edition has been called for. To the English Booklet Series has been added "The House in Order," by L. C. Willcox, which is the story of a man who contemplated suicide but was led in the act of setting his house in order to take a more positive view of life. The "Christian Secret of a Happy Life" has been thoroughly revised and put out in a good translation and is selling well. Prof. Clement's "A Short History of Japan," revised and brought up to date, was published in April, Hurlbut's Bible Stories, New Testament, will come from the press in a new edition in June, as will a new number of the Evangelistic Booklet Series, entitled "Christianity the Most Powerful Religion," by Deaconess A. L. Archer. A substantial Commentary on Philemon by Prof. Matsumoto of the Aoyama Gakuin has been accepted in our standard series.

At the Annual Meeting of the Christian Literature Society, held in May, it was decided to strengthen our Executive Staff by the addition of one or more Japanese assistants. This is an encouraging step and a logical consequence of closer relation of the Japanese Churches to this organization brought about by the election by the National Christian Council of twelve members to the Board of Directors on the Society.

The prospects for the Christian Headquarters Building have become more encouraging through the achievement of a unity in Tokyo hitherto unattained. It now seems probable that the National Sunday School Association and other organizations will participate in the building. The National Christian Council is leading in an active effort to make the enterprise a success. If the present indications do not fail, a united appeal for funds will be sent to the Home Churches supported by the principal Christian National Executives in Tokyo. The Christian Literature Society has yielded the leadershp in this enterprise to the National Christian Council.

Newspaper Evangelism.

The Newspaper and Correspondence Evangelism Association of Japan met for conference April 28-30, at Hachiman-Omi where the delegates were the guests of the Omi Mission. This is the first general conference since the organization of this Association. Nine newspaper evangelism offices were represented by twenty delegates. Two speakers from Osaka Nwspapers,—the Manichi and the Asahi—R. Ebizawa, Sec. of the National Christian Council and Nagao Hampei, chairman of the Newspaper Evangelism Association, assisted in the conference. The time was largely given to discussions of practical methods of newspaper and correspondence work, to advertising methods, and to cooperation among those engaged in this form of evangelism.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Shepherd, Odawara Machi, by the 20th of September. Contributors will greatly oblige by drafting items in the form used below.

NEW ARRIVALS

BARTH. Mr. N. H. Barth and wife accompanied by Miss Florence Byers and Miss Nettie Grimes, to 1666 Takinogawa-machi, Tokyo-fu.

RUSSELL. In February and March. Mr. David Russell, Mr. David Spence, Miss I. Torbet, Miss E. Murray, Miss V. McGrath, Miss A. Bunker, to work under P. E.

ARRIVALS

ALEXANDER. In May, Robert, Frances, and Mary Alexander to stay with Rev. and Mrs. R. P. Alexander, M.E.C., for a year in Aoyama, Tokyo.

BUTLER. In February, after two years absence, to work under J. R. M., Miss Butler, J.R.M.

GOVENLOCK. In April, Miss Isabel Govenlock, U.C.C., to Ueda, Shinshu.

HOLMES. In August, Miss Mary Holmes, S.P.G., expected to arrive to work in Kobe Diocese.

HECKELMAN. In July, Rev. F. W. Heckelman, M.E.C., and family to 5 Aoyama Gakuin, Tokyo.

JUERGENSEN. Mr. J. W. Juergensen and wife, A.G., to live at 1 Itchome Gokishocho, Yeikincho, Naka ku, Nagoya.

WALSH. In June, Right Rev. Bishop Walsh and Mrs. Walsh, C.M.S., to Sapporo. The Bishop has been installed July 4.

WINTHER. Rev. and Mrs. J. M. T. Winther, U. L. C., after an absence of seven years to Kurume.

WOOLLEY. In August, Miss A. K. Woolley, S.P.A., expected to arrive to work at Koran Jo Gakko, Tokyo.

THEDE. In September, Rev. and Mrs. Thede, E.C., expected to arrive with Miss Edna Schweitzer and Miss Irene Anderson.

DEPARTURES

ARMSTRONG. In June, Pastor V. T. Armstrong and family, A. M., on furlough.

ATKINSON. In July, Miss M. J. Atkinson, P.S., on furlough.

BINFORD. In June, Mr. and Mrs. Gurney Binford, J.F.M., on furlough.

BLAKENEY. In June, Miss Bessie M. Blakeney, P.S., Nagoya, on medical advice.

BUCHANAN. In June, Dr. W. C. and Mrs. Buchanan, P.S., on furlough.

BUCKLAND. In June, Miss Ruth Buckland, P.S., on furlough.

BROWN. In June, Mr. F. H. Brown, Y.M.C.A., for Olympic Games and International Y.M.C.A. Physical Directors' Conference, Amsterdam, Holland; expecting to return early in September.

CHENEY. In May, Miss Alice Cheney, M.E.C., Hakodate, on furlough.

COWL. Rev. J. Cowl, C.M.S., on furlough.

CREW. In May, Miss Angie Crew, C.C.M., Sendai, on furlough.

DeCHANT. In June, Miss Katharine B. Dechant, R.C.U.S., resigned.

DYKHUIZEN. In June, Mr. C. A. Dykhuizen, Meiji Gakuin, Tokyo, upon completion of a three year term of service.

ERICKSON. In June, Dr. and Mrs. S. M. Erickson, P.S., on furlough.

FRY. In June, Rev. E. C. Fry, C.C.M., Utsunomiya, on furlough.

HEPNER. In May, Rev. C. W. Hepner, U.L.C., Osaka, on furlough.

HESKETH. In April, Miss Hesketh, J.R.M., on furlough.

HUGHES. In September, Miss A. M. Hughes, C.M.S., Asahigawa, retiring after thirty years' service.

HOEKSEMA. In July, Mr. Martin Hoeksema, R.C.A., Steele Academy, Nagasaki, on completion of three year term of service.

KEIZER. In July, Miss Henrietta Keizer, R.C.A., Ferris Seminary, Yokohama, on completion of three year term of service.

LADE. In July, Miss Helen R. Lade, P.E., Tokyo, on furlough.

LEDIARD. In July, Miss Ella Lediard, U.C.C., Kanazawa, on furlough.

LUMPKIN. Miss Estelle B. Lumpkin on furlough with Miss Shizu Takechi.

LUTHY. In June, Rev. S. R. Luthy and family, M.E., Sendai, on furlough.

McGRATH. In June, Miss Etta S. McGrath, P.E., Kyoto, on furlough.

McKIM. In August, Right Reverend Bishop and Mrs. McKim, P.E., Tokyo, for General Convention of the American Episcopal Church in Washington, D.C., October.

McLACHLAN. In April, Miss A. M. McLachlan, U.C.C., Eiwa Jo Gakko, Shizuoka, on early furlough.

NICHOLS. In August, Right Reverend and Mrs. Nichols and family, P.E., Kyoto, on furlough. Bishop Nichols will attend the General Convention of the American Episcopal Church.

ROBERTSON. In June, Miss Mary A. Robertson, U.C.C., Tokyo, retiring (1891—1928). Address, 605 West 138 St., New York city, U.S.A.

RUSCH. In July, Mr. Paul Rusch, P.E., Tokyo, on furlough.

SCHERESCHEWSKY. In July, Miss Caroline Schereschewsky, P.E., Kyoto, on furlough.

SHARPLESS. In July, Miss Edith H. Sharpless, J.F.M., Mito, on furlough.

SMITH. In June, Rev. and Mrs. P. A. Smith and daughter, P.E., Kyoto (Hikone), on furlough.

STIREWALT. In July, Rev. A. J. Stirewalt and family, U.L.C., Tokyo, on furlough.

SWARTZ. In June, Mrs. Laura B. Swartz, R.C.U.S., resigned.

TAIT In July Miss Sadie O. Tait, U.C.C., Kanazawa, on furlough.

WALTON. In May, Rev. W. H. M. Walton, C.M.S., on furlough.

WALVOORD. In June, Miss Florence Walvoord, R.C.U.S., Sturges Seminary, Shimonoseki, on furlough.

WILSON. In June, Miss Heloise L. Wilson, R.C.U.S., resigned.

WORDSWORTH. In July, Miss Ruth M. Wordsworth, S.P.G., on furlough.

CHANGES OF LOCATION

BAILEY. Miss Barbara Bailey, M.E.C., to Iai Jo Gakko, Hakodate.

BAGGS. Miss M. C. Baggs, C.M.S., to Poole Girls' School, Tsuruhashi Cho, Osaka.

BEERS. Miss Grace Beers, U.L.C., to Tokyo.

COURTICE. Miss Sybil R. Courtice, U.C.C., from Shizuoka to 8 Torii Zaka, Azabu, Tokyo, succeeding Miss Robertson as Secretary-Treasurer of the Woman's Missionary Society of the U.C.C.

DICKSON. Miss L. Elizabeth Dickson, P.E., Kyoto, from Tonodan Bishamon Cho to Tachibana Cho, Muromachi, Imadegawa, Nishieiru, Kyoto.

HARDER. Miss Martha Harder, U.L.C., to Kyushu Jo Gakuin, Kumamoto, as music teacher.

McGILL. Miss Mary B. McGill, P.E., from Osaka to Kusatsu, Gumma Ken, to work with Miss Cornwall Legh.

PRICE. Miss G. J. Price, C.M.S., to Poole Girls' School, Osaka.

ROBERTS. Miss Margaret and Miss Elizabeth Roberts, P.E., Tokyo, from St. Margaret's School and St. Luke's Training School for Nurses respectively, to China in September.

SHAW. Rev. and Mrs. H. Reynolds Shaw, P.E., Kyoto, from Niomondori, Dobutsuen Mae, to Tochibana Cho, Muromachi, Imadegawa, Sagaru-Nishieiru, Kyoto.

MARRIAGE

HOWELL-HALL. On June 6 in Honolulu, Rev. N. S. Howell, P.E., Akita, to Miss Ruby Hall. They return to Japan in June.

BIRTHS

BUCHANAN. To Rev. and Mrs. P. W. Buchanan, Nagoya, a son, Donald Browning, June 16.

MOORE. To Rev. and Mrs. B. C. Moore, R.C.A., Kurume, at St. Barnabas Hospital, Osaka, a daughter, Katherine, on May 6.

MOORE. To Rev. and Mrs. Moore, P.S., a son, John Wallace III, on June 3.

THEDE. To Rev. and Mrs. Thede at Blue Earth, Minn., John Paul.

DEATHS

CARLSEN. At St. Luke's Hospital, Tokyo, April 27, Deaconess V. D. Carlsen, P.E., Tokyo, 1909-1928; Principal of the Training School for Mission Workers and Kindergarteners, Sendai, 1924-1928.

FRY. At Utsunomiya, February 27, Mrs. Susie V. Fry, C.C.M., missionary since 1894.

HARPER. At St. Luke's Hospital, Tokyo, May 15, Ruth A. Harper, U.C.C., 1917-1928.

MISCELLANEOUS

BROCKMAN. Mr. Fletcher S. Brockman, Area Administrative Secretary for the Far East of the National Councils of the Y.M.C.A.'s of Canada and the United States, and Mr. Charles A. Herschleb, Corresponding Secretary for the Far East, will attend a series of conferences of the Japanese Y.M.C.A.'s at Tozanso.

RHOADS. In July, Miss Margaret W. Rhoads, Secretary of the Friends' Foreign Mission Board of Philadelphia, arrives for a stay of several months in Japan.

WILCOX. Mr. B. B. Wilcox of the National Councils of the Y.M.C.A.'s of Canada and the United States has spent June in Japan giving advice on financial matters.

New Books and Re-Arrivals

Sketches of Jewish Social Life in the days of Christ. Dr. Edersheim..... ¥3.30

Early Church History, a sketch of its first four centuries 1.95

Christ of the Indian Road, Stanley Jones..... 1.95

Christ at the Round Table, Stanley Jones..... 2.75

Buddhism and its place in the mental life of Mankind, Dr. Paul Dahlke..... 5.75

What Can a Man Believe, Bruce Barton..... 1.95

Jesus of Nazareth, George A. Barton..... 3.85

The Modern Religious Situation, Kiek..... 2.75

Bible Lands To-day, William T. Ellis..... 6.60

The Story of St. Paul's Life and Letters, by J. Paterson Smyth 1.95

Christ in the world of To-day, a record of the Church Congress in the U.S. on its 53rd anniversary. Intro. by Charles Lewis Slattery.. 5.50

The First Age of Christianity, Ernest F. Scott.... 3.50

Conscience and its Problems, Kenneth E. Kirk.... 8.80

A Pilgrimage to Palestine, Fosdick..... 5.50

Henry Ward Beecher, an American portrait, by Paxton Hibben 11.00

The Gospel for Asia, Kenneth Saunders..... 5.50

The Four Gospels, a study in Origins by Canon B. H. Streeter 7.70

Man and the Supernatural, Evelyn Underhill..... 4.40

KYO BUN KWAN

1 Shichome, Ginza, Tokyo.

THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY THE FEDERATION OF CHRISTIAN MISSIONS

Vol. III October 1928 No. 4

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Who's Who in this Issue

Rev. S. H. Wainright, D.D., General Secretary of the Christian Literature Society of Japan, is Acting Editor-in-Chief of the Japan Christian Quarterly during the absence of Mr. Murray Walton and he has prepared the present number of the Quarterly.

Rev. A. Ebisawa, of the Kumiai Church in Japan, is Secretary of the National Christian Council of Japan.

Rev. T. T. Brumbaugh, of the Methodist Episcopal Mission, resides at Sapporo and came to Japan in 1924.

Rev. Clarence S. Gillette, of the American Board Mission, is Resident Missionary in Sendai and came to Japan in 1921.

Rev. A. P. Hassell, of the Presbyterian Mission South, is Resident Missionary at Tokushima and came to Japan in 1909.

Rev. Y. Kuribara, of the Kumiai Church, is a country Pastor with much experience in preaching to the farming population.

Dr. Henry T. Hodgkin is General Secretary of the National Christian Council of China.

Rev. T. Kagawa is the head of the Christian Labor Mission of Japan and is the well known author of many writings and is the leader of the One Million Souls for Christ Movement.

Miss Helen F. Topping is Representative of the Kagawa Co-operators in America and is Editor and Publisher of the "Friends of Jesus." Miss Topping resides at Osaka.

Miss A. C. Bosanquet is Editorial Secretary for Women and Children in the Christian Literature Society of Japan, and came to Japan in 1892.

Mr. Arthur Jorgensen is of the Young Men's Christian Association and is Chairman of the Official Board of the Tokyo Union Church.

Miss Lois F. Kramer, of the Evangelical Church of North America, resides in Tokyo and came to Japan in 1917.

Miss K. Shepherd who edits the Personal Notices for the Japan Christian Quarterly is a missionary under the Society for the Propagation of the Gospel and resides at Odawara.

THE
JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. III OCTOBER 1928 No. 4

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

Noteworthy Court Events.

THE marriage of the Heir Presumptive was a noteworthy event which took place late in September. The wedding attracted wide attention among the Japanese people and foreign newspapers in other parts of the world took notice of the occasion. The popularity of both Prince Chichibu, the Heir Presumptive, and Miss Setsuko Matsudaira, who became his bride, is most extraordinary. The Prince and Princess have become enshrined in the affections of the Japanese people and they hold the esteem of many in Europe and America.

The wedding will be followed by the formal Enthronement of the present reigning Emperor. The Ceremonies are to take place about the middle of November. Preparations for this noteworthy occasion have been going on for some time. The event will mark the full inauguration of the Reign of Showa which is developing characteristics distinguishing this period both from the Meiji and the Taisho Reigns which immediately preceded it.

Japan is young in spirit, full of hopeful aspirations, bending every energy for the achievement of progress and committed to modern civilization and to those educational processes by which it is molded. The youthfulness and the progressive spirit of the High Personages prominent in the recent and coming events, in Court Circles, most happily accords with the general trend of the nation at the present time. The prospects are good for the unfolding of

a noteworthy Reign, carrying forward the great purposes which have been pursued by modern Japan. The prayers of all Christians will bear in mind those who are called to high office and to the cares and burdens of leadership.

"Missionaries and Politics."

The subject of "Missionaries and Politics" has been thrown into the arena of discussion by Mr. Zumoto. In an address given by him before an American audience some time ago, he censured foreign missionaries in China and Korea. His address was published in full later by The Japan Advertiser. The point of complaint is that the missionaries in the countries named are given to "meddling in politics." Editorials and comments have appeared in the secular press on the subject. Mr. Zumoto's strictures by no means have been sustained in the current discussion.

We have the greatest sympathy with the general position maintained by Mr. Zumoto. And we do not understand that he is unfriendly to the foreign missionary and his work. We believe that he is sympathetic and appreciative. We fully agree with him that the position of foreign missionaries is a delicate one and that the utmost caution should be exercised in the pursuit of the missionary vocation, so as not to give even seeming ground for misunderstanding as regards his relation to political matters. Nevertheless, Mr. Zumoto has not dealt with the subject in a wholly satisfactory manner. We should like to point out here the need for greater discrimination and care, if the position of the missionary is to be discussed with profit.

The complaint is a very old one. Religion has been accused of "meddling with politics" from time to time in different countries and periods of history. Amos was censured by Amaziah and was told to go back and eat bread and prophesy in his own country. He declared to Jereboam, King of Israel, that "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words." In short, Amos according to the complaint of Amaziah, had infringed upon political ground. His words were not in accord with the state of the country into which he had come. Yet Amos did not admit that his presence in Israel was illegitimate. He had been sent there by a commission from heaven and his message was not his own.

For the sake of clearness, it is always necessary, when this question comes up, to determine what meddling in politics precisely is. Mr. Zumoto does not take the trouble to intimate what he understands meddling on the part of missionaries to be. We can well understand that taking sides in the support of one political faction for the defeat of another political faction would be meddling. We can readily see that for missionaries to undertake work through governments for the establishment of their spiritual cause would constitute a case of political meddling. We can likewise recognise that the use of influence to secure the appointment of officials favorable to foreign missionaries might also be condemned as interfering in politics. But Mr. Zumoto does not accuse foreign missionaries in China and Korea of lending themselves to the achievement of such ends. And this leads us to another point to which attention may well be called.

We feel that Mr. Zumoto's complaint would have been strengthened if he had specified the offenses about which he complains. He does not cite any specific instance. It would help to clear up matters if the offenses were definitely pointed out. It is true that he charges the foreign missionaries in China and Korea with responsibility for the existing unfriendly feeling among those peoples towards the Japanese. This is a question of fact and might have nothing to do with meddling in politics. Those who are familiar with the Far East will be inclined to feel that the foreign missionaries in those countries reflect an existing hostility towards Japan but do not create it. And it might have been just to the foreign missionaries both in China and in Korea to call attention to the interest they take in good relations between Japan and other Far Eastern countries and to the special efforts they have put forth to further these good relations. As a matter of fact the foreign missionaries in Korea have done much to smooth out the troubles in that country. They have had the greatest appreciation of the great work done by Viscount Saito in his office as Governor General and the foreign missionaries as a body exercised remarkable reserve during the critical period Korea passed through at the time of the annexation. Yet, as we have said already, if instances of political meddling exist, these should be named. A blanket condemnation of the whole foreign missionary body in Korea and in China is not the surest way of reaching the good purpose Mr. Zumoto had in mind.

There is another impression the reading of Mr. Zumoto's article leaves on one's mind. While censuring others, he gives the impression that his own country should not be censured. He condemns the foreign missionaries in China and Korea. His words lead one to suppose that the political acts and policies of Japan in Korea and China should not be made the subject of criticism. This attitude of sensitiveness on the part of Mr. Zumoto is not shared in by all Japanese. Many others will feel that criticism should be invited, that Japan is too great to fear criticism, that a powerful and progressive nation will inevitably meet with criticism. And more than that, it will be felt by every one familiar with the difficulties of administrative duties that criticism is of the highest value to any organization in the development of increasing efficiency. The points of contact of a great nation are many indeed. It is only by the reactions of others, friendly and unfriendly, that friction can be located and inefficiency discerned. Japan need have no fear of unfriendly judgments. And in truth the things heard in her favor, in praise of the remarkable progress and efficient methods of this nation, are spoken quite as often even by missionaries in China and Korea, and by others, as words of criticism. Indeed one hears words of praise far more often than words of censure, as he goes about in the Far East or elsewhere.

We return for a moment to the point from which we started in this discussion. While we heartily agree that foreign missionaries should abstain from taking part in political issues as such, this is not a concession that the foreign missionary should have no legitimate and salutary relation to political affairs. He is bound to be concerned with the moral aspect of both men and measures. Oppression, injustice, cruelty and wrong are bound to be censured by foreign missionaries just so long as they remain true to that rôle which the Christian Church has maintained from the time of the ancient prophets down to the present age. The presence of the foreign missionary body in the Far East should be recognised as an asset by everyone interested in moral progress and human welfare and the upbuilding of a sound and wholesome civilization. If the foreign missionaries do not speak out whose voice will be heard? Are they not the only live exponents of moral ideals in the Far East at the present time? The Japanese press indeed, it should be frankly recognised, exhibits a high degree of idealism and courage in the exercise of public opinion on moral questions in domestic affairs.

But the Japanese press is silent on all questions relating to Japan's political policies in her relation with other nations. In this respect, the press of this country falls short of modern journalistic standards reached in other countries.

Speaking from the standpoint of the missionary body, a word should be added by way of caution to ourselves. The right of public opinion may be easily misused. One of the greatest temptations in the exercise of this right is to speak about matters without adequate information on which to found a sound judgment. Opinion is often one sided and immature owing to the circumstance that it is off-hand and uninformed. This fault lies at the door not only of foreign missionaries as an easy temptation, but of all others who exercise the right of public opinion. There is a danger of undermining the principle of representation by a mistaken use of this privilege and responsibility. Men are appointed to positions, as representatives of others, and are made responsible for acts and policies based upon information they themselves are in a position to acquire and are under obligation to acquire. We cannot transfer a responsibility to others and at the same time retain it for ourselves. Hence, in the exercise of public opinion, the greatest caution is necessary so as not to intrench upon and interfere with delegated responsibility. If men are appointed to govern, they should be left free to govern. Public opinion should be auxiliary and therefore helpful.

"Powerful Christianity."

Miss Maude Royden addressed a widely representative congregation of foreign missionaries and others at Karuizawa during the summer. She called attention to a neglected characteristic of Christianity. We were interpreting Christianity as a religion of love and were too often neglecting to place emphasis upon Christianity as a religion of power. She was quoted as saying, "There is power enough in the world to make it a garden of Eden tomorrow." Her remarks on this subject arrested attention and evoked favorable comment.

But according to further quotations from her address, if the echoes of what she said on that occasion correctly represent her position, there may be reason for doubt as regards the nature of this power and the manner of acquiring it. If it be a question of

discovering spiritual laws, after the analogy of science and the methods it pursues, we are impelled to press for greater clearness on the point involved. Does the Christian acquire power through discovery? Can he say, with reference to the spiritual world, what Bacon said in speaking of man's relation to nature? Can the Christian say that "knowledge is power" in the same sense Bacon attached to these words?

We heartily agree with the emphasis. Christianity is a religion of power. But are we justified in saying that this power is available through discovery? We think not. When Christ assured His disciples that they should do yet greater things than He had done, He did not intimate that it would be through the discovery of the laws of the spiritual world. On the contrary, He expressly declared that they would achieve these great things through faith in Him. And if it be a matter of faith, the power is in God and not in man.

The manifestation of power, such as characterizes Christianity, results in the creation of new facts. These facts have their own laws peculiar to their nature and belonging to the level of reality the facts themselves occupy. The power is available for creative results, for the new life, for the higher level of reality, for the emergence of a higher type of character and living. No discovery of spiritual laws can effect the new creation.

There is a tendency at the present time to reduce everything to the limits of the human, to rid ourselves of any true conception of the supernatural, to do away with personal and free and creative initiative. But if we strip these subtle interpretations bare and look at them in their true light, we shall find that the reality of grace and blessing is something man holds within his own power, if he but understand how to avail himself of this reality. But this is to reduce religion, in the last analysis, to a form of magic. If Divine Power can be made available by any use of my own faculties, then magic is the key word of religion. This is wholly foreign to the essential nature of evangelical Christianity. St. Paul declared in writing to the Romans, "For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." There is a wide and inevitable gulf between the statement "to every one that believeth," on the one hand and "to every one that discovereth" on the other hand.

Graft Scandals and the State of Society.

Almost with the regularity of a mud geyser, the breaking out of bribery scandals takes place in Japanese cities. One instance after another of fraud practised on a great scale might be pointed to in the record of the past thirty years. Peculation frequently accompanies important expenditure of funds for the public good. We are not concerned here with the ignoble character of such deeds. We are not writing now in order to condemn the injustice to others the perpetration of such fraudulent acts necessarily incurs. Nor on the other hand do we wish to take up space in praise of the courts for their prompt and effective manner in dealing with these cases.

What we have in mind is the general state of society which these instances betray. It is a popular, and not a scientific, mode of speaking when sores on the human body are ascribed to impurity in the state of the blood flowing through the veins. Such local disorders may have nothing to do with the condition of the blood. Yet frequent cases of bribery in the misuse of public funds do give unmistakable evidence of a low moral tone existing in society as a whole. These things are symptomatic.

So if religion is to do the work proper to its mission, it should set about to correct these disorders. But it will prove to be a vain undertaking if religious workers limit their efforts to the eradication of bribery as a social evil. Something more heroic and far reaching is required. The state of society as a whole, its moral tone and vitality, should engage the thought of those who are seeking to promote moral reform. The most effective method is to develop vitality and a power of moral resistance in society as a whole. Such a far reaching work alone can render the people the help they need in order to resist temptations to selfishness and greed. The voices calling from the deeps of human need for wide evangelization are both urgent and numerous at the present time.

It may not be out of place to point out, after having called attention to the main question, that is to the general state of society, some of the features characteristic of bribery as it affects Japanese society. All countries must contend with this evil. No country is entirely free from it. But there are three things which go to aggravate the state of this social evil in Japan. First bribery, in polite form, is a widely prevalent social custom. It is common for one who seeks a favor to come with a gift in his hand. It will not be easy to rid the country of the evils of graft, until this social

custom is eradicated. The second fruitful source of corruption is the rapid enhancement of responsibility for the use of funds characteristic of the new era of trade and industrialism. The present generation of Japanese is called upon to handle sums of money the amounts of which would have seemed fabulous to an earlier generation if told of present day things. There has been an imperfect preparation for the exercise of the extraordinary responsibilities of the present day. Then we are of the opinion that the intense competition in present day business is a fruitful source of bribery. The temptation is too great to be easily resisted. A deal may often be made successful by this means which otherwise would be difficult to carry through successfully. Bribery is one of the particular evils which should be gotten rid of by means of education and by the general improvement of the moral tone of society.

SUMMER CONFERENCES

Federation of Christian Missions

Greetings from the National Christian Council.

Mr. Chairman and Fellow Workers:

I count it a privilege to attend this Annual Meeting of the Federated Missions and bring you greetings from the National Christian Council of Japan. You have been foster-mother to the Council and in behalf of the Council I appreciate the invaluable service you have rendered ever since its inauguration.

The Council at present consists of 18 Japanese Communions and Christian organizations and 22 Missions, making altogether 40 constituent bodies.

The Council has entered its fifth year with manifold problems for the future and we shall look forward for your *co-operation and guidance.*

It will be just 70 years next May since the opening of Protestant Missions in Japan—since the arrival of the first missionaries in 1859. I realize now that Christianity in Japan has already sent its roots deep enough to influence the life of our nation.

Our Christian community sent delegations to two International Conferences this year, one held at Jerusalem this Spring and the other at Los Angeles this Summer.

Through this we realize anew that Christianity in Japan has grown enough to contribute something toward the world's highest good and we have every reason to believe that we can take a place of leadership in this country even at this time of social confusion and general unrest.

In the Three Religions Conference held recently 150 Christians among some 1300 members took such a wonderful place of leadership that the Conference cast its resolutions almost entirely in the Christian Spirit.

I realize that these conditions so favorable for Christianity were brought about chiefly as the result of the missionary enterprise during the past 70 years.

What great perseverance and much patience the missionaries must have used during these years!

People are very slow to appreciate your services, but I must say that I am now learning to give you my hearty sympathy out of my own personal experience, at least in the following two points.

In the first place, I am often obliged to speak in my broken English holding back my eloquent mother tongue and it seems to me a good lesson to learn what it means for you missionaries to work here with the handicap of language.

In the second place, I can see plainly what it means for missionaries to educate their children, often breaking up their home life. There may be many other things which we native workers cannot fully realize and I have nothing but appreciation and gratitude for all your services for the sake of our nation.

We have been very slow to learn how to appreciate your contribution and I regret that there may be some who are prone to throw unkind criticism upon you missionaries.

I hate to see a narrow nationalism coming into the motives of the Kingdom of God. Christianity is broader than any nation. We must pull together in the Vineyard no matter of what nationalities we may be. We shall certainly need more missionary workers in order to reach those people who still remain untouched by the Christian forces.

We shall much depend upon you for this great task.

Japan is a unique field for Christian missions. She may be a test stone for the missionary enterprise. She now occupies a particular situation which challenges Christianity. Until you can really Christianize this nation you cannot truly Christianize the whole Orient.

The Council planned for special activities this year according to the resolutions passed at the last Annual Meeting, viz.

1—The sending of a delegation to the meeting of the International Missionary Council at Jerusalem.

2—The planning and preparation for the holding of a National Christian Conference.

3—The study and preparation for the amending of the Constitution.

I am very glad that all these things have been consummated in co-operation with you missionaries.

Now let me make a report on the All-Japan National Conference. It was held in Tokyo, June 14-18. The Conference was well attended

by representatives of different denominations and districts, the attendance being 285 in all, including 55 missionaries.

We found that the time for discussion in the Conference was too limited and naturally missionaries did not have much opportunity to express their opinions.

I think your officers were wise in deciding to have this separate Annual Meeting apart from the National Conference.

The Conference was planned to receive the Reports from Jerusalem and at the same time to consult concerning the Future Policy of the Evangelization of Japan.

In regard to the general impression of the Conference I have received some 85 postal cards expressing appreciation and thanksgiving.

I shall now summarize the outstanding characteristics mentioned in these letters under the following seven points:

First: In the first place it was spiritual through and through. The devotional spirit was strong from the very beginning. It was our earnest desire in preparing for the Conference that it might be blessed at least on the spiritual side. Our prayers were happily answered and the meetings were really guided by the Spirit.

Secondly, I should say it was **business-like.**

The time for discussion was too limited and the problems were many, yet we were able to draw up a statement outlining a definite purpose.

Thirdly, it was uplifting.

Everything was done in a fine co-operative spirit. It was mutually edifying to all who attended and to the church. In recent years, the present day social reactionary spirit has it seems somewhat affected the attitude even of Christians and every organization has had a difficult time in its Annual Meeting, but this time such an un-Christian spirit was utterly wiped away.

Fourthly, it was an Awakening.

It showed plainly that Christians have widely awakened to the needs of this peculiar age. This age is characterized by many problems. The Conference realized that we are standing face to face with these problems. Christians today must look at human problems in the light of the all comprehensive capacity of our religion. They must have a world-wide outlook in regard to educational, social and industrial problems.

Fifthly, it was fraternal.

The warm feeling of Christian fellowship breaking down the barriers of the differences of communions and nationalities was felt on every hand. The bond of love knit together all the hearts, making the fellowship characteristically Christian.

Sixthly, it was Evangelistic.

The major subject throughout the conference was: "The Future Policy of the Evangelization of Japan." The end in view was clearly seen at the outset and issued in the decision to initiate a Nation-Wide Special Campaign.

Seventhly and lastly, it marked a milestone in the growth of Protestantism in Japan.

A missionary stated it briefly in the following words:

"It was unique. It was the most blessed meeting I ever attended since I came to Japan."

I should say that probably never before in the history of Christianity in this country has there been an All-Japan Conference so orderly, so spiritual and so fruitful. Now let me read the official translation of the Statement of the Conference.

We drew up 12 resolutions following this statement which we shall send to each Mission.

I am very happy to feel that the time for us to press forward has come and the field is ripe, white to the harvest, "knowing the season that already it is time for you to awake out of sleep."

The challenging voice is heard loudly calling us—not from the Macedonian youth but from our young people who are immersed in the materialistic or Marxian theory which is driving them into the Communistic party.

We can, with other religions, see a common foe in King Mammon, who has done so much mischief among our people.

Even our government now seems to depend much upon us for the solution of the present day thought-life problems.

But we are called upon not only to put the emphasis on idealism as against materialism. Our battle must be to establish firmly the conception of a Personal God through Jesus Christ in the minds of our people. Let us take heart and press forward till the whole country is ours. I pray for every success in your enterprise.

A. EBISAWA.

"How can the Missionary Enter More Fully into the Life and Customs of the Japanese People?"

I have been asked a most difficult thing: I, a four-year-old missionary, reading a paper before a group composed largely of seasoned veterans, telling—or trying to tell—them "How a missionary may enter more fully into the Life and Customs of the Japanese people." The humor of all this struck me so forcibly when I first read the Federation Secretary's letter requesting it of me that I could think only of a very humorous poem written two years ago by Mark Shaw of our Methodist mission in welcome to a new missionary, and entitled "Learning Japanese Customs." That this poem was distinctly funny and yet contained much good advice for a newcomer to Japan was one of the few things upon which, as I remember it, there was complete unanimity of judgment in that summer Mission session. A few verses of the poem are as follows:

When you take off your shoes as well as your hat,
When you sit on your heels in the midst of the mat,
When you can not get up, so long have you sat,
You'll be learning some Japanese customs.

When you drink tea and more tea, tho' you haven't a thirst,
When your wife has to wait while you are served first,
When with *buyu* and *abu* your summers are cursed,
You'll be learning some Japanese customs.

When you eat cold, raw fish in an old country inn,
When broiled fish is served with head, tail and fin,
When you bathe in a tub the whole tribe has been in,
You'll be learning some Japanese customs.

When they throw their lunch box in the aisle of the train,
When they dress in the aisle where they are perfectly plain,
When you try to be modest, but try all in vain,
You'll be learning some Japanese customs.

The Secretary's letter assigning this task to me suggested that within the scope of this problem of entering more fully into the life and customs of the Japanese would naturally come questions of "the missionary's housing, clothing, food, vacations, salary, furlough, and even naturalization." All this, I understand, came in for very general

and free discussion at the World Missionary Conference at Jerusalem, and again at the All-Japan Christian Workers' Conference held more recently at Tokyo, and it might have been better for one who heard these discussions to have prepared this paper and to have succinctly stated the opinions expressed there as the starting point for our discussion to-day.

I am from the North country of Hokkaido which is rather isolated from centers of discussion on missionary questions, though in reality one of those rural districts where the most acute problems arise and must be fairly met. Doubtless it was to get a slightly different point of approach to these problems facing us as missionaries, and particularly as new and young workers, that led the committee to ask a Hokkaido "akagetto" to introduce the discussion here on this subject.

In approaching the topic under consideration this morning we shall have in mind all that has been said in recent years by our great missionary leaders, as well as by such nationals as Ghandi, Tagore, Sun Yat Sen, Kagawa, and others, and by our co-laborers more recently at Jerusalem and Tokyo. But I prefer to start from two points suggested by a Japanese friend who has attended no such conferences recently, has not been prejudiced by other great minds, yet has some very definite ideas on how the foreign missionary can come closest to the hearts of the people he hopes to serve. My question, put in the form of to-day's subject, brought from this Japanese friend the following sharp convictions: "My only suggestions to foreign workers in our midst are, first, Don't stand aloof and apart from the life about you; yet on the other hand, secondly, Don't compromise away your true character and influence as representatives of another civilization and culture."

These are negative cautions, to be sure, but they approach from different and very important angles the problem Japan faces to-day in studying foreign cultures and religions, and of assimilating the best from each in re-molding for the future her own social, political and religious life.

Taking the first of these cautions, let us state it positively as follows: Missionaries in lands differing from their own in culture should maintain an attitude of willingness to seek out, to understand, and to conform to such native customs and ideas as bring closer identification with the lives of those he seeks to serve, yet involve

no compromise in his moral or religious convictions. This implies the existence of certain habits of thought, certain cultural values, certain social standards in Japanese civilization, the recognition and adoption of which by the missionary will make the evangelization of these people more natural and easy. The only limit suggested beyond which we should not go in identifying ourselves with Japanese life is the limit of our own conscience.

This desire to acquire as much as possible the psychology of the people with whom we work opens up vast fields of adaptation in matters of personal habits, social customs, housing conditions, clothing, food, salaries, vacations, furloughs, and citizenship—the items previously suggested as relevant to this topic. We can well understand how a missionary should feel called upon, in certain circumstances, to discard his Western dress and adopt the garb of those about him, to eat only native food, live in a native house, on a salary like those about him, taking only such vacations and pleasures as do they, and even accepting citizenship with these people, *if* after experience and conscientious consideration of all points involved he decides that his sphere of actual Christian influence and service will be appreciably greater by so doing. I doubt not there are positions in Japan which call for just that much renunciation of the outward forms of Western civilization if we care to win the confidence and eventually the hearts of all classes of Japanese for Christ. But this is far from advocating the advisability of such a degree of de-nationalization for every foreign worker in Japan. We said a moment ago that the missionary should adapt himself, as far as his conscience will permit, to the customs and ideas of the people with whom he works, if by so doing he may actually approach their lives more intimately and fraternally. But this latter consideration—i.e., "approaching the lives of the Japanese people more intimately and fraternally"—is the very center of the whole problem, far more important than mere adaptation as such. We must all agree that it would be not only pointless but foolish to change our habits and standards of living if doing so made no difference to the Japanese, or if it lessened rather than increased our influence among them. Just as I can think of places where the evangelization of a certain class of Japanese would demand that one completely divest himself of all that sets him apart in customs and habits from his environment, I can believe there are other places where one would feel called

upon to live a normal Western life with habits and customs little altered from what we are accustomed to in America, Britain, Germany or elsewhere in the Occident.

A number of years ago a friend of mine volunteered as a missionary to China, was appointed, and forthwith sold and gave away all her fine clothing and luxuries in preparation for a life of sacrifice and service. She had not been long in China, however, before she was writing back home for formal dresses and many of the very things she had previously discarded. She had been assigned to a post which brought her in contact with the most refined and wealthy classes of Chinese society, and she felt called upon to represent the West at its highest degree of culture and refinement. She later married a prominent English business man in China and at last report their home was a center of Christian influence of the highest type, though purely Western and even luxurious.

This type of adaptation takes the emphasis off a particular degree of de-Westernization, and places it upon the necessity of meeting conditions about us in the most satisfactory manner and for the greatest efficiency in our work of bringing the spirit of Jesus Christ into all circles of life. If this gives great weight to practical considerations as judged by common sense, it yet leaves the conscience of the missionary in full responsibility as to the degree of alteration one should make in his manner of life for the greatest good of the Cause. One is conscience-bound to live in such a way, to treat his Japanese colleagues and fellowmen in such a manner, and to take such an attitude toward all that he finds in Japanese civilization as will produce the highest and best results in our ministry.

At first glance this may seem too easy a solution of this most annoying problem, but for most of us it is likely that this conscientious effort to increase the effectiveness of our ministry will demand a closer identification with the living standards and customs of the people than we have heretofore practiced. As one who has lived in a Japanese house of piano-box dimensions and also in one of those country-club-like manors with which our Missions have been cursed since days of cheap land, lumber and labor, I can honestly say we were closer to the hearts of the Japanese people in our Hirosaki piano-box than in our present Sapporo "palace"—so called by some.

In the latter I not only feel like a pauper playing at prince, but I know the scale of living I am forced to maintain in such a house

and luxurious grounds is to some degree defeating my very purpose in being in Hokkaido. I can't get close to the common people; they are simple, frugal folk; and the evidence is against us—we are "kanemochi." In all those regards in which our Western standards are different from and generally more extravagant than those of Japan we find ourselves living in an entirely different psychological realm from the average Japanese, we unable to understand their lives, they unable to regard us as anything other than wealthy foreigners living aloof from and above themselves.

This aloofness on the part of us foreigners in Japan is often exaggerated by circumstances that seem to us trivial. Among these may be mentioned a very natural liking on our part for social contacts with those of our own kind in preference to entertaining the Japanese freely in our homes. Missionary homes that have as many Japanese guests as foreign are numerous, of course, but all too rare; and nothing testifies more to the degree to which we identify ourselves with the lives of the Japanese than the ease or reluctance with which they approach our homes. Many Japanese confess an actual dread of going to a missionary home, and almost every such confession comes out of some former experience of embarrassment or uneasiness in a foreign house. Of course, we can't help that they feel unaccustomed to our chairs, tables and other foreign things, but we can at least make them feel as welcome and as much at ease as they do us when we visit their simple homes; and most of us fail in this, I'm afraid.

Another factor which serves to exaggerate the difference between the missionaries and those about us is the extent to which we indulge ourselves to free time, pleasure trips, and long and expensive vacations. I know, of course, all the arguments about the necessity for periods of rest and relaxation if we are to be our fittest for the trying conditions we meet and the long periods when no rest is possible. I am acquainted with Professor Hocking's scientific principle of alternation in work and play and all the other interests of life; but I cannot refrain from saying that one of the biggest shocks of my first experience as a missionary in Japan was the degree of leisure I found the missionaries enjoying. I feel assured that no class of professional men at home has as much leisure for social or physical recreation as has the average missionary out here. If I, as a young foreign worker, observed this, how

much more must it be apparent to the average hard-working Japanese, and how great an obstacle must it be to mutual love and esteem between ourselves and our Japanese co-workers who have no such spare time or money for pleasure and rest. Here also is place for closer identification of our lives with those of the Japanese, perhaps not so much by denying ourselves necessary rest and recreation as by securing for our co-laborers advantages similar to our own.

All in all the evidence seems to convict us of living our lives on a level quite aloof and apart from those about us whom we profess to love and serve, a difference which to a very marked degree limits the effectiveness of our labors. It were well for every one of us to take a conscientious inventory of our habits and living standards to discover where we may identify ourselves more closely with the psychology of the particular class of Japanese we feel ourselves called to win for Christ.

My Japanese friend's second caution to us missionaries may be positively stated as follows: Represent the true virtues of your nation and faith. But the negative in which he gave it seems more vigorous: Don't compromise away your true character and influence. I can best develop this thought by presenting his ideas rather than my own. "You as foreigners represent strong and vigorous moral principles which we in Japan greatly need. The Japanese compromise too much for their own good. They respect Western character insofar as it is morally good and steadfast. It is a mistake for foreign missionaries to feel that for the sake of getting along smoothly with the Japanese they must compromise on certain moral principles for which the Western world is known to stand on higher ground than the Orient." This is especially true regarding Christianity's contacts with other religions. It is difficult for the young missionary to know just what attitude to take toward the deeply implanted Buddhist and Shinto customs of the Japanese.

How much should he conform to these customs by way of integrating himself with the life and habits of the people? Here again let the criterion of judgment be the opportunity afforded for discovering and comprehending the psychology of those he serves, but above all let conscience be the Christian's guide! Insofar as one may observe Buddhist or Shinto customs without in any sense compromising Christian principles, well and good. We must co-operate with

good forces wherever they are found, but don't forget you are a Christian! A man can be reverent at a Shinto shrine without clapping his hands or ringing the bell. A Christian may attend a Buddhist funeral devoutly and yet let it be known that he is not a party to all that goes on there.

The Japanese are having a terrific struggle on all these points and they need the moral support of an uncompromising attitude on the part of the missionary. It is because a foreigner can be so uncompromising in his moral attitudes, says my friend, that it would be unwise for us to give up our citizenship for that of Japan. To do so would compel us to compromise on many moral issues in order to avoid suspicion as having some ulterior motive. The foreign missionary is the representative of a civilization which has been subject to the influence of Christianity for centuries. The Japanese need such representatives in their midst. Japan must be allowed the privilege of selecting that which is good of this foreign culture and of rejecting the bad. The Japanese are perfectly capable of this distinction, but to make it they need living models of Western Christianity in its finest form, and as **naturalized** foreigners the missionaries would in large measure cease to truly represent the West.

Furthermore, naturalization would put the stamp of sanctity upon nationalism, and Japan needs no more of that just now. What Japan does need is the example of lives lived above the dead-level of American, British, German, or Japanese citizenship. Japan needs examples of Christian internationalism. Kagawa's words are those of authority: "Forget nationality!" Forget that you are British, German, American, Japanese. "Be like Nicholai, the Russian Bishop, who, when ordered back to Russia during the Russo-Japanese war, refused to go, and served in Japan all through the period of the war, served the people. . . . Don't define yourselves, but serve!" A magnificent slogan! Don't define yourselves, but serve! I wonder how many missionaries' Christianity would stand the test of a war as did Bishop Nicholai's.

The principle of no-compromise in moral matters deserves more emphasis than it has been given here and more than most of us missionaries have yet given it in our lives in Japan. It should be the basis for all our contacts with the Japanese. It is the conscience enthroned.

I am convinced that there is much in our Western habits of life and thought which should not be compromised away in favor of

things Japanese, and surely a conscientious adherence to a higher standard of living than that of the average family in Japan is a part of the moral example which the missionary as a representative of Western culture may give the Japanese in their efforts to raise their own social and moral standards. But this example must not be merely a passive thing. We are honor-bound to seek to give all about us the privilege of the same high standards which we enjoy. This brings us to a synthesis of the principle of adaptation with that of representing uncompromisingly the true virtues of one's own national culture and religion. This synthesis may be succinctly stated in this way: *Let the missionary be willing to exchange the best of his own for the best in Japanese culture—but let him be sure it is the BEST in both cases.*

This is the attitude of the open mind. One who adheres to such a principle has no fears lest a lower standard triumph over a higher. Our missionary work should consist of keeping an open show-case of our lives, our ideals, our habits of every-day living, and the results thereof, which all about us may see and compare with their own. We may trust human nature to discover the points of superiority in our culture and the religion underlying it, to their own. And no people are so alert to adopt superior ideas as the Japanese. I am more and more convinced that the reason Christianity has no more labelled adherents today in Japan after seventy years of missionary labor is this: the Japanese people cannot honestly see that our lives, and our ideals as reflected in our lives, are superior to their own. Perhaps we haven't given them the best of our culture and religion. Or again, perhaps we haven't allowed them to get close enough to our daily lives to see us at our best. The high board or bamboo fences around the houses in Japan are not calculated to let those outside see how people inside live, and I observe that the missionaries' fences are at least no lower than those about them. The tendency I have seen among some of us to give Japanese guests in our homes something less than the best—"never mind the best linen on the table today, or the company silver; the Japanese won't know the difference"—we've all said it or heard it at one time or another—reflects an unwillingness to exchange the best of our own for the best of another's culture; for we all know that the best is none too good when we are the guests in a Japanese home. Those of us foreigners who wear shoes in our homes, yet ask the Japanese who come to take off theirs, not only erect between ourselves and them an impreg-

nable wall of misunderstanding, but, while admitting the inferiority of our own particular custom so far as Japan is concerned refuse either to accept their standard for ourselves, or to allow them to associate with us on terms of equality in our homes. That this is a poor way to practice the attitude of giving best for best most anyone, foreigner or Japanese, can readily grasp.

If we are to continue living and thinking in a way "foreign" to those we seek to help, it must be because we conscientiously believe our manner of life and thought the best not only for ourselves and our families, but eventually for every other family in Japan, Borneo and Timbuktu. And this being the case, we are honor-bound as missionaries to maintain our homes, as indeed our lives, as models to which those about us may be admitted freely and easily for the sake of observation and comparison. This is the true and sure way of giving our BEST to Japan.

And the way to derive the BEST from the Japanese is like unto it. In this principle of exchanging best for best there is no place for the tendency sometimes found among us to dismiss all the culture, the philosophy, the religion and the deeply venerated literature of the Japanese as unworthy of even a moment's study by a Christian. Rather, we should be willing to approach and study the sources and springs of those ideas and values which had produced here a strong and virile people when Christianity was still in its European cradle. Study of these backgrounds often discloses indigenous virtues comparable with the best in Christian thought, just as knowledge of the Old Testament discloses the underlying principles of Jesus' faith. The discovery of these noblest elements of the culture of Old Japan may indeed call to our attention values that were originally a part of Jesus' religion, but which have been lost sight of in the advance of Christianity against an early European heathenism quite as benighted as any paganism in the Orient today. Let us not forget that Jesus' religion was the product and climax of the best in an Oriental culture. Again, let us recognize that perhaps the Orient today is more akin to the atmosphere from which our Master came than the materialism with which Christianity has had to struggle in its progress Westward. Finally, let us realize that knowledge and understanding of all that is good in Japanese civilization, as well as that which is evil, puts us in position through friendship and co-operation to lift to the level of the Master's teachings those standards of Japanese life and customs which are yet sub-Christian.

Thus did Buddhism build upon the strong foundations laid by Shintoism in this country, and thus, just as did Christ come as the climax and keystone of the Jewish civilization, may we have the glorious privilege of placing Him and His Gospel at the head of the arch of Japanese civilization until now constructed so largely of Shinto, Buddhist, and Confucian principles.

Such an attitude of "give and take" is what is meant when we say the missionary, while tolerating no compromise of conscience should be willing to seek out, to understand, perhaps to conform to, at least to be sympathetic with, the best in the habits of life and thought of the Japanese, if he hopes to make the Religion of Jesus, not merely a more or less popular foreign religious sect in this land of selection and adaptation, but the Faith of All Japan.

May I close my paper as I began it with a few stanzas from Shaw Mark, not George Bernard:

When to sit and drink tea seems quite natural to you,
When in some ways you like to do as they do,
When you see there's much sense in their point of view,
You'll be learning some Japanese customs.

When you've gathered a circle of friends who are true,
When you see how they place complete trust in you,
When you talk heart to heart, as some day you will do,
You'll be learning some Japanese customs.

T. T. BRUMBAUGH.

"Is the Missionary the Most Economical Contribution to the Christian Work in Japan?"

Is the modern missionary the most economical contribution to Christian work in Japan to-day or could the money expended upon missionaries be more fruitfully used?

To seek to answer this question is not to try to put a commercial value upon missionary work. All of us intuitively know that spiritual values, the value of persons can not be measured in Dollars. "What shall it profit a man," said Jesus, "If he gain the whole world and lose his own soul!"

The work now being done is worth all it costs! and more.

But under the Guidance of God and in His Providence is there to-day for Japan some better way of using part of the money now devoted to the support and upkeep of missionaries.

In the past seed have been sown; some have already, and in the future yet more will bear fruit. Able, well trained. consecrated Japanese leaders are now in the field.

So recognizing our own unavoidable prejudice, yet with every effort to be fair we ought gladly and very frankly to consider the question.

The fear of not really facing the facts haunts one. One of the ways we use our reasoning powers is to get what we want! And few want to prove they are not worth what they cost! Then missionary costs are staggering.

An average missionary family often costs his Board from 8 to 10,000 Yen or 4 to 5,000 Dollars for every year they are in Japan. The way costs pile up is appalling.

Now please, let's not get sidetracked into an argument as to the exact cost of a missionary family's support.

But without doing this it may be suggestive to roughly run over some of the elements entering into missionary costs.

Suppose the average salary for a mission couple is about ¥365.00 per month or at par exchange of 2 Yen for one Dollar $182.50 per month or per year $2,200.00.

Assume a children's allowance of 20-60 Yen or an average of 40 Yen per month ($20.00) for each of two children or per year	$ 480.00
Then the average valuation of missionary houses and their land may be about ¥30,000.	
Interest on this at 6% means annually for rent	900.00
Repairs and taxes will add	250.00
Teacher's or helper's salary adds	250.00
The allowance for work	100.00
A small medical allowance per family is	50.00
Then each seven years there is a furlough with expensive travel both ways, usually first class on the best boats, some furlough allowance or salary should be included. There will be other expenses. The total for a family will not be less than $3,000.00 gold—or for every year of active service on the field, over	400.00
Nor are these all; there are sick leaves, various outfit, refit, and freight allowances, special grants for children's education, and so on.	
But stop where we are.	
The items listed total	$4,580.00

or ¥9,000.00 per year.

A single worker costs a little less than half this or about ¥4,000.00. In other words probably it is not far off to estimate the annual cost of the 1,200 missionaries in Japan as about ¥5,000,000.00 ($2,500,000.00) per year.

Whatever the actual facts, all of us will agree that the costs are sufficient to give us pause and to urge, if not demand, a serious consideration of our problem.

Also every year the number of foreign trained Japanese teachers and workers is increasing. The money used for one foreign family will pay 3 or 4 Japanese trained men or twice as many women workers.

Not only this but is it not generally admitted that man for man the Japanese workers will make more converts than the foreigner.

No wonder is it that in some quarters there is a growing feeling that the day dawns when so many foreign missionaries will not be needed.

At least it's clear, is it not, that where Japanese can do the work anything like as well as foreigners, it's not economical to use missionaries.

One mission, the Disciples, after an extended survey and study of their work and its future and also faced with serious financial cuts, turned over most of their administrative work to Japanese and cut their foreign staff almost half.

Also the American Board Mission, first forced to it by its financial difficulties and then squarely facing the future, has laid it down as its guiding policy that hereafter it will primarily seek only missionaries specially trained for definite work; that is, not "general preaching evangelists," but men who are or may become specialists in some field.

Faced by facts there is only one thing to do. Capable Japanese leaders must be consulted. Their frank and unsoftened opinions must be sought. Such an effort in a very limited way has been made by the speaker. Primarily those already personally known were approached. They were assured their names would not be used nor their statements identifiable nor their confidence violated.

Questions and suggestions were used to stimulate a frank revelation of their opinions. Twelve to fifteen, mostly Japanese leaders but some prominent foreigners, were consulted. You will be interested in some of the replies which are representative of the judgments of several others.

On one point there was uniform emphasis and agreement,—that is that one of the primary jobs of missionaries is to aid in the finding and developing of Japanese leaders.

Now we turn to Christian schools and missionary teachers. Please note that in this connection only the opinions of Japanese leaders are quoted.

One man, a prominent national leader in church work and head of a large Christian School—not the Doshisha—reports that the number of foreign teachers could be cut down if that would result in added financial support. He recognizes that as yet, at least, little of the money now used to support missionaries could be had for other purposes. But if it could be then there are other needs for it. Part of it—say a third could better be used to send Japanese teachers abroad for study and enlarged contacts. And another third could wisely be used for school equipment or endowment. Schools, said he, simply must have endowments. It is ruinous to depend so much on tuitions. The remaining third are still needed;—needed primarily as English teachers but also as teachers of American history, customs, and law, including the American Constitution.

Also in his judgment schools need a larger number of missionaries than does Evangelistic Work. His judgment on this seemed fairly typical, with the exception of rural evangelistic work. All

consulted agreed that specially trained foreign workers are needed for rural evangelism.

Thus, though this leader is quoted as favoring the securing of more missionaries—which no doubt he does—still believes that if it were possible, a large part of the money now so used could be better used in other ways.

A Japanese dean, long in touch with foreign teachers and Evangelistic workers, when asked the question as to whether missionaries are worth their cost,—replied that depends upon the missionary. A canny reply, that. If the missionary has unusual ability, personality, training and dynamic fervor, said he, then such are needed. And well he might, for these are the ones for whose services business whether in Japan or elsewhere, pays 5,000, 10,000, 50,000 a year, and sometimes even more.

As this man said, such people really cannot be measured in terms of money.

Naturally he hesitated to indicate the proportion of missionaries that would qualify. Then he said, "Well, you know most Japanese people are ordinary,—and it's the same way with missionaries,—"Perhaps a fourth of them are such gifted people.

Then in his experience too often the English teachers did not show any interest in their work. To them it seemed mere routine and drudgery. Usually they were college graduates without special training or experience in teaching "The fact was that now," said he, "Japanese teachers are taking hold and making a speciality of English teaching and so are really better than such foreign teachers!"

The primary need for foreign teachers in schools was thought to be for literary and language work—including Greek, Hebrew, and Latin as well as English.

Regarding evangelistic work his judgment was that if you have a dynamic person who can effectively do evangelistic work, don't ask whether he's Japanese or foreign.

But we have not time to quote more such opinions in detail. These are fairly typical. A few general impressions remaining after these conferences, will be given in connection with other points as we go along.

Now what of possible substitutes for the use of missionaries.

For one thing Japanese teachers or pastors may be sent abroad for study, training, and to give broadened vision. For teachers all seemed to feel this an excellent practice.

But for pastors and evangelists there were words of warning. One man listed 3 recent examples where such an opportunity had resulted in decreased usefulness to the man's congregation, less understanding or ever loss to the denomination.

Several felt that the length of the stay abroad should usually be short. The purpose is not to create scholars. Rather, its to give a larger vision, to enable men to see others at work and to make wider contacts.

Again, those sent abroad should be young men exceedingly carefully chosen. And for the chosing, Japanese opinion should be largely relied upon. Foreigners so often do not fully grasp the situation.

There was felt to be also a growing place for experts who come for a short time, even a few weeks, and so also a decreasing need for "general life work recruits." Thus the "Y" brings out men for short periods.

But let this be entirely clear: not a single person but expressed a conviction that there is a deep need for some life recruits specially trained and qualified, for example, for social work; for rural evangelism of a social type, for music home training, and Religious Education, for English teaching and for other language work. The quality must be high and they must take pride in their profession.

We ought to note that Universities and government schools bring out or employ a few foreign professors for special definite work, and pay some of them salaries as great or greater than those of the missionaries.

Now what are some of the **things suggested as limiting the effectiveness of missionaries.** We have already mentioned some of the personal qualities:—lack of ability, lack of adequate training—"Just college graduates." (It should be said that some such have come direct from college and by virtue of determination and hard-work, have qualified themselves professionally here. Hats off to them!)

Then there is lack of interest and an inadequate sense of professional duty.

But there is another side to this!

There are difficulties in the situation in which we work.

For one thing it is difficult to give a foreign teacher trained in foreign methods any freedom. The methods and content of teaching is very definitely fixed. The teachers' powers of initiative are denied and deadened. Many of you could develop this point. Elemen-

tary English teaching does so easily become mere routine and drudgery. Tactful and helpful ways of working with the other teachers of English for mutual profit and development are rare.

A second thing, particularly in Evangelistic work, is that 10 years are none too long to put in before one really begins to be free with the Japanese language and so to be able to really win confidence through demonstration of ability and training. And before that, many able and well trained people lose patience and hope—and give up the effort.

A third factor is that so often the missionary has not been able to link himself up with Japanese fellow workers. Even a **good** missionary's usefulness is vastly widened where linked in comradeship work with a Japanese. Others have mentioned this need for working side by side. I believe this is becoming increasingly possible; it is a point where the Japanese can definitely help. Up till now so often co-operation has meant little more than "mutual respect and independence,"—the motto of a great Japanese university.

Regarding active co-operation between Japanese and foreign workers, it is of interest to turn to the findings prepared by the National Christian Council of Japan for use at the Jerusalem Conference. The articles were prepared by Japanese and we are assured fairly represent Japanese opinions.

Thus possibly there is significance to the fact that where Methods of Developing the Japanese Church are outlined, not one use of missionaries is suggested. This is the section referred to (pp. 14 & 15).

"What vision and purpose as to the further evangelization and Christianization of Japan does the indigenous church have? What means does it possess and what plans is it making for the realization of this vision and purpose?

1. Its Vision. Regardless of the question whether help is provided from abroad or not the Japanese Church aspires to taking the responsibility for the evangelization and Christianization of the nation on the basis of self-government.

2. Methods of Realization. (a) At the proper time and through proper methods, the Japanese Church intends to realize Church Union and sweep away division, a stumbling block to the people at large. (b) Through the building of strong substantial Churches in the large cities. (c) By an endeavor to increase the number of the Churches and spread them uniformly in the cities throughout the nation."

In this there is not even a hint of a thought for co-operation with missionaries.

Then in another section, by a different Japanese leader, outlines methods and the scope of co-operation on the part of the Japanese Church and foreign mission organizations in occupying the unreached areas. *Only* the methods to be adopted by foreign missions are mentioned.

The first part of the section reads as follows: (p. 62).

"What should be the policy, methods, and scope of co-operation on the part of the Japanese Church and Foreign Mission Organizations in occupying these regions?

"In occupying the unreached areas in Japan *Foreign Missions* should adopt the following policies and methods: . . .

And this is all. There is not one suggestion even looking toward co-operation in this imperative work. Not a single step is indicated for the Japanese Church. The fact is, indeed, that Japanese educational method and background largely tends to develop this type of individualism and independent action. But the fault has been on our side as well as on that of the Japanese, a better Day is surely dawning.

Now is the Missionary worth what he costs? Is he an economical contribution to Christian work here in Japan?

Two things seem to stand out."

1.) If he is merely a routine teacher of English, for example, then he is not, not even worth it as a teacher.

Further there were several expressions that unless contacts, made in the school, were deepened by outside fellowship, then there was not a worthy contribution to the Christian work of Japan. The contacts of the classroom are not enough to be effective.

2.) For general preaching and the making of converts, he is not. A Japanese will do better.

But, given ability, training, and dynamic faith, and personality, he or she is. Then he becomes a source of inspiration and encouragement; a steadying and a broadening factor,—one of the great forces keeping Japanese Christianity from becoming a local nationalistic religion. The work of such is without price. Particularly is this true if he is here for some special kind of work for which he has special training and fitness.

So far we have been looking at only one side of the picture. Outside of the work we have been considering there is a broader field.

International friendship is strengthened. Ties of international understanding are developed; confidence in each nation tends to be deepened.

Here in Japan a few years ago a national gathering of denominational Japanese pastors were discussing the need for foreign missionaries. Practically all the rural pastors did not feel the need; almost without exception all those who had worked with foreigners or had been abroad, felt there was a definite place for them. Thus one Japanese leader said, "All missionaries who have made contacts and friends here are needed." This international field is somewhat outside our problem but relevant.

A man high in foreign commercial and diplomatic affairs recently said in private conversation, "Because it is difficult to measure results we are likely to underestimate the value of missionaries." To me the significant point in this is that he might equally well have said,—Because we cannot measure, we are likely to overestimate. He did not, he put it the other way.

Today a good first class battleship costs, unless I am mistaken, between $30, and 40,000,000, that is some 15 times as much as the total annual cost of all missionaries in Japan. Who would even think that for the purposes of Christian fellowship and world brotherhood, the Japanese Missionary enterprise is not 1/15 as valuable as a good first class battleship!

And the missionaries who are to carry on this broader work surely must be those who also are able to make their definite contribution to the more definitely Christian Work, those who are able to accredit themselves to the Japanese with whom they work; those who can "play up, and play the game."

C. S. GILLETTE

Rural Evangelism.

Suitability of the Missionary for the Task.

We cannot do better than to remind ourselves, at the outset, that the distinction between "rural evangelism" and "city evangelism" is not peculiar to Japan but that it obtains as well in the churches of our homelands. And that neither is the *problem* which this distinction involves peculiar to Japan. The difference between country people and city people is very much the same everywhere. Not every person who meets with signal success in a city church in our *own* lands is assured of an easy task when called to a country pastorate, and vice versa. And the same is true of missionaries in Japan. The very obvious explanation of this fact is that most ministers are suited by temperament and training for the one kind of service rather than the other, and rarely is a man fitted for both.

With the above introduction we propose as the thesis of this paper that The missionary *is* suitable for rural evangelism in Japan. Needless to say we do not mean by this to include all missionaries. This implies no reflection upon either the ability of the degree of consecration of those missionaries whom we would designate as unsuitable. We can say with equal conviction that some evangelistic missionaries are unsuited to school or social work. Were the Apostle to rewrite, for the missionary body in Japan today, his passage regarding the variety of Spiritual gifts we should not be surprised if he should add, "For to one is given, through the same Spirit, an understanding of the problems connected with the work of rural evangelism."

The next proposition which we venture to make is this: The fact that one is a foreigner does not necessarily rule him out as unfit for country evangelism. If he possess such a limited knowledge of the language or customs of the country people that he is unable to mingle with them pleasantly, or, especially if he be lacking in tact the likelihood of any marked success with the rural populace will be relatively small. But the color of his skin, after a reasonable time for getting acquainted, or the fact of his foreign birth, alone,

will not seriously affect his qualification for this work. On the contrary the missionary possesses certain positive advantages.

To an inquiry on this subject, a certain missionary now in Karuizawa replied as follows: "I believe that the rural people are even more responsive to the missionary worker, once they come to know him, than to the native worker."

In the first place, he is looked upon by the average Japanese, rightly or wrongly, as an authority on Christianity; and what he says is taken as a first-hand and dependable interpretation of the faith which he represents.

Second, the sacrifice he is considered to have made in leaving his own country, in learning the language of another, and often living in the interior where there are few of his fellow-countrymen, gives silent but tremendous backing to his message in the eyes of many of those to whom he speaks. Said a young man to a missionary, "If I had not been a Christian before, the fact alone that you live in this city without another of your fellow-countrymen would convince me of the power of Christianity."

However, there is imperative need on the part even of the potentially first class young rural evangelistic missionary, for adjusting himself to the country situation before he may reasonably expect any large measure of success.

The farmer and the fisherman live in an entirely different thought-world from that of the congregations present at our church services or the groups present at our Bible and cooking classes. They also live in a different thought-world from that of the missionary and the Japanese minister. The difference consists, among other things, in dress, education, culture, and financial circumstances, or perhaps I should say *apparent* financial circumstances. It is not that the farmer or the fisherman feels out of place with the foreigner and at home with the native minister, as a rule he feels equally out of place in the presence of either at first. The Christian heralds in their automobile hustle by the farmer with his loaded cart or dodge him on the crowded street, and there is the mutual feeling that the two parties have little in common. The farmer's surroundings are uncongenial to both the missionary and his fellow preacher. And though there may be a sincere longing in the hearts of the two individuals in the car to come into friendlier relations with the man between the shafts of the cart, there has hitherto somehow been a signal failure to put that longing into such concrete form as to

create on the part of the man of the humbler occupation a like desire.

As has already been pointed out in this paper, we find a somewhat similar situation existing in our own lands. The lack of congeniality between the city bred or college trained man and the so-called "country bumpkin" is in the Orient as it is in the Occident, the subject of joke and anecdote. A preacher of my boyhood acquaintance lost, to some degree, the respect and hence the power of influence among his country parishioners by the simple fact that he did not know how to hitch a horse to a buggy. He was a well educated man and a good preacher. But his lack of practical experience in dealing with country problems and people rendered him ineffective in that particular sphere. The polished graduate, with his white hands, "biled shirt," and "civilized ways," is as far removed, from the standpoint of congeniality, from the uncouth, unsophisticated mountaineer of "Bloody Brethitt" County, Kentucky, as the average missionary is from the farming classes of Japan, and for much the same reasons. If you can spot the difficulty of finding a point of contact there you can spot it here, and if you know how to solve it in the West you can do the same in the East.

Once upon a time a theological student in America accepted the invitation of the Home Mission Committee of his Presbytery to spend his summer vacation in evangelizing a very backward section of North Carolina. The young man, arriving with his trunk and suitcase found his summer home with a family typical of the families among whom his work was to be done. The place was innocent of many of the comforts and refinements which had characterized the environment in which the young man had been reared. The house was unceiled and afforded little privacy; there was no suitable place for study; there was no provision, nearer than the creek some distance away, for a decent bath; the biscuits were big, black, and heavy, and the cuisine in other respects left much to be desired; flies and even worse insects abounded to interfere with his peace of mind by day and his comfort of body by night; thoughtless dogs barked and howled at all hours. The children regarded him in silence and looked askance at the new-comer's highly polished shoes; and they, together with the older folk, in whispering tones, made him and his "strange manners" and "fine clothes" the subject of many prolonged discussions. Needless to say there was considerable need of adjustment before the preacher should find himself in a position to accomplish the tasks for which he had come.

But that young man rose magnificently to the occasion. Soon after his arrival one morning he appeared at six o'clock breakfast wearing a suit of overalls, a rusty looking pair of shoes, and a working shirt without necktie. In company with some of the men of the community he went forth with lunch bucket and tools in hand and spent that day and many succeeding days in sawing and nailing together rafters and other timbers for the little home mission church that was in process of erection nearby. Those who worked by his side saw that beneath that hitherto untanned skin of his was a sympathetic heart and a desire to be friendly and to unselfishly serve others. During those days the young man won his spurs, and the hearts of those mountain folk to boot. On Sundays they flocked gladly to his services and listened eagerly to the messages which he brought them. The children delighted to lean on his knees and to lay their heads on his sweaty shoulders while, after the day's work was done he sang with them and told them stories. They had come first to love *him*, and consequently to love the message which he came to bring. And it was a gloomy day for that community when the summer guest had to say goodbye to return to his seminary duties.

But what has this to do with the suitability of the missionary for rural evangelism in Japan? We believe that it has a great deal to do with it—that the problems involved in the two localities are much the same at bottom. The things which at first formed a barrier between the seminary student and the mountain people also form barriers in Japan; and the thing that removed that barrier over there likewise removes the same over here, namely, the evincing in a concrete and unmistakable way of the fact that one is on the job for love's sake and his motive unselfish service.

The unuttered and unconscious heart cry of many of the people of this land whose lives are one unending and hopeless grind is, to-day, as it was the desire of the little band of Greeks two centuries ago, "Sir, we would see Jesus." And if only the missionary could show Him to them as He was and as He is, in all His tender, yearning sympathy and desire to save and to help, our problem would be solved. But this he cannot do unless he too has that yearning sympathy and desire to save and help. They can never see Jesus Christ unless they see Him first through those who bear His name. And they can never learn to love *Him* until they learn to love His followers. Brethren, there is nothing more vitally important for us to learn than this: that we shall never be able to get the gospel into

the hearts of the country people of Japan simply by the way of our lips. When the child of the Shunammite died the prophet Elisha hurriedly sent his magic staff by the hand of his servant with instructions that it be laid upon the corpse. But this proved ineffective. And it was not until the prophet arrived in person and stretched himself upon the child's body and placed his own hands upon the child's hands, and his own eyes upon the child's eyes, and his own lips upon the child's lips, and breathed his own warm breath into the cold, lifeless mouth of the child's, that signs of life began to appear.

Has the Christian Church and missionary force in Japan been attempting to arouse into life the unevangelized masses by simply laying upon them the hard, dry, staff of creeds and formulæ, attempting, at the same time, to avoid too intimate contact with the repulsive corpse which they are desirous of raising? If so we have been beating the air, and we need not be surprised at our dismal failure to bring about results. It is by no cold, formal, recital of any sermon or set of words *merely*, however precious those words may be, that we shall be able to touch into life the spiritually un-enlightened masses of this Empire.

And now, in further support of our thesis we propose to give a somewhat detailed account of a method that is being tried out in Tokushima Prefecture, and which has many encouraging features. It is not claimed that this is an entirely new method of work, though some of its features may not have been emphasized elsewhere. This plan makes the primary school the centre or objective.

To begin with, a survey was made of the three hundred primary schools in the prefecture, with respect to their location, accessibility by automobile, size, etc. Fortunately, for this kind of survey two valuable helps are available at leading book stores. One of these is the "Shokuin Roku," or school directory. The other is a very detailed map prepared especially for use of the army. The School Directory includes every school in the prefecture, and the name of every teacher. The map is a store of useful information, indicating, as it does, the various boundaries, *ken, gun, mura,* sub-*mura,* roads, *yakuba,* police stations, temples, shrines, and schools. To give some idea of its size the map of Tokushima Prefecture alone occupies sixteen sections, each two feet square.

The three hundred primary schools average about 150 pupils each. A typewritten list was made following the order of the Directory. The number of the school is placed at the left side of

the page, then its name, its size, and lastly the village in which it is located. These schools are then ferreted out on the map and the number of each, corresponding to the typewritten list, recorded in red ink by its side.

The next thing in order is the holding of a *Kyoekisha Kai,* or workers' meeting, at which a schedule is made out for the ensuing three months. Two days each week are set apart for visiting the schools. The dates are fixed upon, then the schools to be visited on those dates—two schools per day, and lastly the team for each trip. The latter consists always of at least one missionary and at least one Japanese worker, the most efficient team consisting of two or three all together.

The visit is made unannounced. The auto is stopped at a distance of a block or so from the school at a point where it can be seen as the children emerge at noon recess or at the close of school. The organ is set out in the open and the song chart hung up. Just as the children are dismissed the music starts up in lively fashion and continues until the song is learned and can be sung by all, usually about fifteen minutes. Next, an evangelistic sermon is preached, setting forth in the most simple and forceful way possible the essential truths of the gospel. By the way, we have never heard a story told to an audience of Japanese children that so thoroughly grips their attention and appeals to their hearts when impressively related, as the story of the death and resurrection of Jesus. If one wishes to arouse the intensest interest of such a group just let him ask them on what day of the week their school takes its holiday. Repeat the same question with regard to the school in the neighboring village, the schools in the provincial capital, in Tokyo, in the missionary's own country and other civilized countries, and have the children reply in each case. Then ask them why the entire civilized world has taken Sunday for its school and bank and office holiday. I have yet to find the country primary school pupil who can offer an explanation. Then watch their wide-eyed expression of surprise when you tell them that it is because the Savior of the whole world rose from the dead on that day. A similar question with regard to the Red Cross Sign over their doors may be used with similar effect.

The sermon is followed immediately, while their attention is still rivetted on the speaker, by an invitation to all who wish to accept the offer of salvation, to hold up their hands, and while the hands remain uplifted a simple, pointed, prayer is offered. At its close the

audience is asked to join with the leader, and sentence by sentence, they are taught to pray, and most of them hear their own voices in prayer for the first time. It is *mezurashii* and some of them naturally giggle. But on the whole they are remarkably in earnest. A tract is then given out, on the back of which is printed the song which has been taught them. This the children are urged to take home and read to the other members of the family. Finally, they are invited to write personal cards to the speaker. To those responding to this invitation a booklet of some kind is mailed and their names are recorded for follow-up work. The most popular booklet thus made use of in our work has proved to be The Traveler's Guide. Eighty responses to our invitation have been received from a single school, and between one and two thousand cards in all have come to us since last September. Many of those writing assure us that they are still singing the song taught them, and some of them that they are praying every day.

Some of the advantages of this method of work are: (1) It gives every community in the territory practically the same opportunity to hear the message. (2) It gets the message to the centres of population, since the schools are located with special reference to those centres. (3) It makes the child, at his most impressionable age, the centre of attack. (4) It undertakes to reach the home through the child, whereas it would be impossible to find the working members of the family at leisure to listen to the message from the Christian worker even supposing he could personally visit every one of them. (5) It often enlists the interest and sympathy of the principal of the school, to whom the entire community looks, more than to any other individual, for guidance and advice.

Of course this work must be designated seed sowing. But without seed-sowing there can never be a harvest. And yet while we are still in this preparatory stage there are evidences in many localities that the seed is already beginning to germinate. A few years hence these boys and girls will be the fathers and mothers of the homes in our territory, and the gospel messenger will have friends to welcome him wherever he goes.

This is rural evangelism, and the missionary can do it, in fact is doing it. When asked his opinion regarding the suitability of the foreign worker for rural evangelism one missionary of many years experience replied thus: "Not only is he suitable, but his power of initiative and his spirit of helpfulness are indispensable." Just as

it would be impossible for the missionary alone to accomplish anything in this pioneer work, judging from past experience, it would seem that at the present stage of Christian progress in Japan, the native church alone would make little advance. The foreign and the native worker complement each other. The unevangelized areas may be designated a kind of "no-man's land," and the most satisfactory results appear when the two march shoulder to shoulder as devoted allies and lay claim to this territory in the name of our King.

But in saying this we wish to emphasize the word *pioneer*. We believe with equal conviction that after any given piece of work has passed the initial stage it is essential, for the most satisfactory development of the work, that all foreign control and connection, both financial and otherwise, be absolutely withdrawn and that the responsibility be laid entirely upon the Japanese. The missionary should keep his tent moving into hitherto unreached localities. The motto adopted by the Apostle Paul for the accomplishment of his own program should be the guiding star of every evangelistic missionary: "Yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but, as it is written, they shall see to whom no tidings of him came, and they who have not heard shall understand."—Rom. 15: 20, 21.

We cannot help but wonder if the dearth of Christianity's harvest among the rural masses is not due to our failure to faithfully sow the seed, and especially to our failure to centre our efforts upon the young. And would it not be a magnificent step forward if this Federation of Christian Missions should place itself on record as determined to definitely undertake the task of systematically giving within say the next five years, to each and every community in Japan where there is a primary school, the opportunity of hearing at least once the message of Salvation?

A. P. HASSELL.

Important Views on Village Evangelism.

FUNDAMENTAL QUESTIONS

I—Question of Villages from Historical Point of View.

Looking back over the long history of nineteen hundred years of Christianity, we think it a strange thing that slavery was practiced a long time in Christian nations which believe all men are brothers, having God as their Father. It was only some eighty years ago that this slavery system was entirely abolished. While men and women are equal before God, it is only recently that a Christian nation began to recognize the equal rights of men and women. Jesus regarded the sacredness of little children, declaring that "No man can enter the Kingdom of Heaven unless he becomes as a little child." Yet the Christian Churches have learned only recently how to respect little children.

It is a similar fact to these that the country people have rendered a great service throughout the history of mankind, with but very small compensation. They are the benefactors of mankind, and have supplied material necessities of living to mankind for several thousand years, yet they themselves have been disregarded during all that long time. Only recently some thoughtful persons have brought this out and made it to be a great problem. They have begun to study with great enthusiasm the ways and means of saving these country folks. This study is a joy, though a very slow task.

In John's Gospel (12:14), it is said, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." These words about doing "greater things than these" we can apply to the problem of Village Evangelism. It seems that the Christian Churches of the world have met the greatest problem ever dealt with before.

The success of Village Evangelism must at the same time be the success of the industrial reforms. Because, unless evangelism marks a turning point in the poor state of economics in the villages and afford an assured surplus of living, the villagers will not listen to the Gospel of Jesus.

In the beginning of the Meiji era, Christian evangelization succeeded chiefly among the young people of the Samurai class, who were students at the time. Later, in the latter part of the Meiji and in the Taisho eras, it is not too much to say that the success of Christian evangelization was limited to youth and students generally. This fact shows that those who accepted the religion of Christ had leisure and an assured livelihood.

Well then, how can this industrial reformation be achieved? We believe, not by capitalism, nor by communism, but it must be achieved by co-operative methods, which, through mutual sympathy and understanding, can make secure mutual profit. However, this question is extremely complicated and involves many subjects, and can only be solved as the result of strenuous and untiring and painstaking exertions in the study of the subject.

II—Fundamental Relation between City and Village.

The present civilization is limited to the city, which is like an employer and the country like an employee. The latter works and sends the material necessities of life to the city, where the people consume these things without thought of the painstaking toil of the country folks. They spend their time in establishing all sorts of civilized conveniences and, moreover, they spend their time and money in pleasure seeking. On the other hand, the country people envy the citizens who live in comfort on the resources of a livelihood which they supply to the city. It is, therefore, a natural thing that the country folks wish to leave their solitary native places and join the city people.

When the fundamental relation between the city and the village is studied from a scientific point of view, the remoteness of culture of the one from the other leads the life of the nation into an ever increasing unrest and into trying difficulties. The city people should try as much as they can to maintain health of body and mind by adopting the rural life; while the villagers should strive to come in contact with the city culture as much as possible and introduce into their monotonous lives the stimulation making for development. In this way the city people and the villagers can maintain a balance of culture between the two classes, and can make the life of the nation a happy one.

III—Reconstruction according to the Christian View of Life.

The villagers' object of life in Japan lies in materialism and they are slaves of vain and formal habits and traditional customs. They

are far from aiming at high, noble and spiritual ideals, thus lacking in cheerful and positive prospects. Since they stick to such a view of life, it is impossible to bring to the present poor villagers a bright, hopeful turn to their lives. The reason the villagers in Denmark attained such a high degree of culture is because they believed in the Christian view of life. Among the population of 3,260,000 souls, 3,240,000 of them believe that they are the children of God. They have the same common faith and like ideals, and seek to make their homes a representation of Heaven, their country the Kingdom of God. Without this ideal view of life, the improvement of production and supply by co-operative unions and other various methods, can never be attained whatever the means used may be.

PRACTICAL MEANS OF VILLAGE EVANGELISM

I—Economical Guidance for Better Security of Living.

Mr. Sugiyama has said, "It is the same as giving pearls to swine, to preach to those who have no bread." The present village of Japan consists of three grades of farmers. The independent farmer who works on his own farm; a tenant farmer who also works on his own farm at the same time; and, thirdly, a purely tenant farmer. One half of these farmers cannot make both ends meet. The lack they suffer from is on the average about ¥200 per family among the independent farmers; ¥170 per family among tenant and half-independent-farmers; and ¥130 among purely tenant farmers. This shows that the generally poor condition of the farmers is nothing to be wondered at. The area of arable land for one farmer in Japan is limited to only one *cho* and one *tanbu.* (1 *cho*=2.45 acres; 1 *tanbu*= 0.245 acres).

Japan is an island country and the weeds grow exceedingly thick and fast as compared with other countries in the world. And so farmers spend much of their time and energy in weeding. Under such circumstances, there is no hope for the stability of the farmer's living in Japan. Holding this view, a Christian versed in agriculture took a company of Japanese immigrants to South America. It must be noted, however, that the expenditures in villages can be much curtailed by effecting a reformation in the consumption.

(1) As to food, rice can be greatly economized by using barley for one of the meals every day. The vitality and energy of the nation can be increased by the vitamin B, which is to be found in barley.

Stomach diseases can be decreased. The fact that our people gave up barley as their food has been followed by very bad effects, both on the financial and sanitary state of the villages.

(2) As to beverages. A wonderful improvement can be effected in sanitation, finance, and the morality of the people by means of temperance. The amount of silk export, in the fifth year of Taisho (1917) from Japan, was five hundred million yen, and the same amount was spent in *sake* drinking. In the tenth year of Taisho (1922), the silk export was calculated at one billion yen, and such was the amount of *sake* consumed in drink. Since the eleventh year of Taisho (1923) the export of silk has decreased, while the *sake* consumption has increased year by year. Now it is one billion five hundred yen. Thus showing the *sake* consumption is more than 50% increase over the silk export business, which is undertaken by the whole nation. This is a very serious problem, not only to the finance of the country, but it involves life or death with the people. Absolute prohibition must be encouraged by all means. Village people have less difficulty than the city people in abstaining from the habit of drinking, because they are exposed to less temptations to other vices than city people. A good example of prohibition is shown in Takase-mura, Kanraku District, Gumma Prefecture, where the village is reaping good results from the enactment of prohibition.

(3) Economy of Fuel. In Japan the consumption of fuel amounts to two billion yen annually. Calculating at one billion nine hundred yen as the total amount of rice production—fifty-five million *koku* (1 *koku*=4.9629 bushels), thirty-five yen worth of fuel is consumed against one *koku* of rice. There is no other country in the world, outside Japan, which pays such a high cost for fuel. It is the villagers who waste fuel the most. The economy of fuel in the villages must be effected by partial reconstruction of their houses. The best type may be the Korean style of heating the house. In that case the heating service would be done at half the expense and, moreover, the ashes could be saved as a potash fertilizer. The forests which stand for fuel purposes might be made to grow for use as timber, so that timber might be procurable at less expense than at present for building enterprises.

(4) Births, Weddings and Funerals. Curtailment should be made of the necessary expenses connected with ceremonies for these occasions. In addition to the annual loss from their occupations, the villagers have to suffer another kind of setback to their home finances.

As a survival from the customs and vanity brought down from the feudal era, extraordinary expense is lavishly indulged in at one of the ceremonies mentioned. The expenditures on such an occasion amounts to the loss sustained covering several years. This custom must be reformed by adopting the Christian way of doing without delay. In the village of Shiba, Nawamura, Saba District, Gumma Prefecture, the villagers observed the regulations of the authorities not to use *sake* at any ceremonial function for thirty years, and thus they saved the village from utter destruction.

(5) Waste of Fertilizers. The ashes of potassium which is produced from fuel, burned all the year round, are being scattered about and wasted. In poultry farming, chicken droppings can be used for effective manure if they are carefully preserved. In Gumma Prefecture the use of fertilizer per one farmer's household is over two hundred yen. If one hundred chickens are raised they can easily save eight hundred *kwan* (1 *kwan* =8.28 pounds) of a perfect fertilizer from these in one year. When this is mixed with potassium fertilizers, it will produce perfect fertilizer and the household need not have to spend even one sen for a fertilizer, though the poultry farming itself may not yield any profit. By doing this, the villagers can save two hundred yen per family. In Denmark the poultry farming is the occupation of a farmer's wife and daughter. They are deriving a profit of ¥480 therefrom per family.

II—Purchase and Supply.

Let not an individual do the purchasing of necessary goods by himself. But there should be organized a supply association after the Rochdale system of England, founded on mutual investment, and the making of purchases by wholesale directly from producers, to be sold at retail to the members of the union, and not through the commission merchants. In this way an individual can buy things at a cheaper rate than the market price.

At the same time a certain amount can be set aside as reserve according to the consumed amount. This reserve fund can be added to the capital at the end of the year. When the capital grows bigger, it can be used for the founding of some positive enterprise. Gradually as the years go by, the capital will become a wonderfully increased fund.

In Rochdale, England, twenty-eight workmen formed a supply association in 1844, each investing £28, under the name of "Fair

Pioneer." At present, after a lapse of eighty years, the members of the guild count as many as four million five hundred thousand in England alone, and the capital as much as one billion two hundred thirty million yen. The purchases amount to one billion seven hundred million yen. This guild has grown to include many families outside of England. The Eastern Federation (Kanto Remmei) Supply Association, established in Oshima machi, Tokyo, in the ninth year of Taisho (1920) by Mr. Okamoto, has grown so strong as to deal with the purchase of more than four hundred thousand yen within six years.

III—Guild System of Productive Economy.

In Japan in silk production the reeling union holds a large place. Aside from it, there is no other union of producers worth mentioning. This reeling business becomes a source of decadence to the villages. Our Home Department chose and recognized four model villages publicly in the thirty-eighth and thirty-ninth years of Meiji (1905) and made public their work. The first of the four was Inatori village, Izu Province, with Mr. Matakichi Tamura as the head man. Mr. Tamura by his administration and hard work for thirty years, formed a productive guild for aquatic, agricultural, and forestry products. He made his five thousand villagers join one of the above guilds. Through the working of three Associations of Supply, Production, and Education, he built a primary school at a cost of fifty thousand yen from the fund, and a hospital, with a graduate of the Medical College of the Imperial University as the head doctor, and put up for the district office, a stone building. The village road was paved with stone. Village taxes were disbursed by the tax paying union. The receiver of the taxes refunded to the members of the league, at the end of the year, the surplus taxes paid. There was not one man in the village who sold *sake,* and therefore, not one man who drank *sake.* There was not one poor man. It is said that the forest owned by the whole village in common will produce, after sixty years from now, a fortune worth thirty thousand yen for each family. This is very much like the village civilization in Denmark.

To our profound regret, Mr. Tamura died, leaving no great character to succeed him, and this model village gradually deteriorated, having no spiritual leader, and lost the title and honor of being a model village. This is a good example to prove that a village in Japan can be improved by means of the co-operative system.

Free Education and Its Practical Method in Villages.

How can a man be trained to equip himself with capacity to solve all the problems concerning villages discussed above? A man must know the condition of villages in the other parts of the world as well as in Japan, and he must be taught and trained to equip himself with the knowledge of how to realize all the ideals mentioned, and to put them into concrete practice.

The National High School in Denmark is really a good example to us. This institution has for its object the giving of lessons on character building to the young men in the villages, when they are free from rural work. It is the Christian call that provided such a firm foundation for rural education in Denmark. The motto of this school is expressed in this way:—"This Institution teaches the nation to love God, our neighbors, and our country's forefathers." Now why do they teach us to love God, man, and the country of our forefathers? The reason for doing this is the spiritual way of teaching noble thoughts and ideas about life, so as to bring in the Kingdom of God on earth. Practically, it is aimed to teach young men to cultivate the power to realize their high ideals in life. In Denmark, they call this historical education.

The history of the civilization of man, the history of the world and of religion, and also of science is taught in historical order. It is also taught that their forefathers had to work hard to bring forth the present day development of their country, and they are, moreover, encouraged to display their originality and endeavor to create a new civilization for their country.

In practical education, the oldest son of a family, the second and third sons, young men and girls must be educated in a different way for each. Because the problems of arable lands, population and food are the subjects of study for the second and third sons, the same branches of study are for young girls who are to marry them. The oldest son must be taught to have a clear mind and self consciousness against the transition of the times, to throw away the bad habit of temporizing and to live in new thoughts and to devote his whole strength to the working of the new economical organization. All must know the village problems, seen from a historical point of view; what is fundamental to the improvement of the village; and the fundamental relation between the city and the village. They must learn the Co-operative Principle versus Capitalism.

In addition to the education of the second son, and others, there must be taught the practical method of the cultivation of new colonies within their country. In our country here in Japan, 78% of the area of the forests and plains still remains to be cultivated. Before we send out colonists to distant countries like South America and South Manchuria, we must think of the uncultivated pieces of land lying in front of us in our own country.

In doing this the old ways of agriculture are of no use. Agriculture is not enough to raise food supplies. Stock farming ought to be more encouraged. A guild should be organized to enterprise dairying, poultry farming, fur farming, and hog raising. This must be started on a small scale at first, and carried on by a slow but steady progress, until the village derives a monthly profit.

Practical Methods of Village Evangelization.

What I have said above is the fundamental and practical side of the village development in Japan. In starting the village evangelization in Japan, the attitude of the church to the village problems already discussed; how educational problems are to be solved; what kind of preachers the church should send to the villages; and how and where can the funds for evangelization be obtained—these are the most important points of my address to-day.

I—As a practical question, where should the preacher begin his evangelistic work?

According to my experience, I am afraid that village evangelism will be a failure, no matter where the preacher has his home in the village and preaches. Of course there may be some exceptions taken to my opinion. However, earnest preachers, both Japanese and foreign, have tried to do this and have failed during the past forty or fifty years, without exception. I am, at present, in charge of four churches and one of them is a village church among the mountains. This church was built forty years ago and has had more than ten young men and young women of the third generation baptized and received into the church, and the total number of members is more than forty. I have been working for this church eight or nine years. Still it is not in a position to have an independent pastor of its own.

Gumma Prefecture has a special season. In May every year sericulture begins and for the whole of five months the entire family simply absorb themselves in the occupation and have no time to spare

for other matters. Preachers cannot do work during this period. Well, then shall we have the preacher engage in agriculture for the purpose of getting an experience of the village life? In a farmer's life, he would when he is not busy with farming, and when he should be preaching, have to employ most of the time storing up wood and charcoal. He must make preparations for sericulture, and the trimming of the mulberry trees. Since the funds for farming are limited, he being so inexperienced in the technique of the occupation as he did not learn it in his boyhood, and spent most of the time in schools, the preacher could never persevere in his position.

II—How can the funds for evangelism be gotten?

If there be preachers who will live in the villages, they must suffer limitations. If a preacher lives in one village, it will be very difficult to preach and lead men of another village. This is not to be explained by reason, but is due to a very old and traditional clannishness. Thinking of all these difficulties, it will be advisable for village evangelism to be done by the preacher living in a small town which is surrounded by villages. This is wise because the villagers and people in the towns have seasons for leisure, and can be preached to at different times. When the farmers become busy, the town folks enjoy leisure hours. In this way the preacher can utilize all his time all the year round in preaching at different times to different people.

Evangelism in the town can succeed in raising funds for evangelistic work from the members of the church as it grows in membership. It is also easier for the Japanese Churches, limited in funds, to reinforce financially a church in a town than in a village.

III—It is easier to have the headquarters in a town in extending evangelistic campaigns in all directions.

It is more convenient to have an evangelistic center in a town than in a village in order to bring together the young men of the surrounding villages when meetings are undertaken for culture of the young men. It is also most convenient to have the offices and headquarters of the productive and supply association in a town for collecting and distributing the goods and capital of the guild.

Unless the funds for village evangelism be supplied by that village which is being evangelized, evangelism will be difficult to undertake, though this will be tried throughout the country in the future. An easy way to get funds for village evangelism from the

village itself is to make an official regulation to appropriate 20% of the profit, which comes from the productive and supply associations, to the evangelistic work. If this plan can be pursued, the foundation for village culture will be gradually laid by the experience and development of knowledge gotten through preaching, lectures, libraries, excursions for study, and social survey work.

The foundation of village culture by evangelism must be done in the same way as is done in the High School in Denmark, for giving character building education based on Christian belief; and to teach the villagers to love God, man, and the world. A Christian spirit must be planted in their hearts, a longing for the building up of the Kingdom of God. Without these the fundamental question of village evangelization can never be solved. To achieve this the same educational movement of the village young men, as that in Denmark, must be undertaken, at the church in the town.

Village Evangelism in Shibukawa.

At the close of my speech, I would like to be allowed to say something of the experiences I have had in Shibukawa during the past ten years. Shibukawa is the land of my forefathers, and my family has lived there for a few hundred years. I became a Christian at the age of sixteen, through Bible study, and I have been wishing to develop the country after Ninomiya Sontoku's plan. While I was studying in one of the schools in Tokyo, I investigated Ninomiya's Hotokusha. I went out and inspected the ideal village of Inatorimura. After I graduated from the theological school, I went to Korea for evangelistic work. While in Korea I entertained a desire to preach to the Koreans, but had to leave Korea without fulfilling my plan. I came back to Shibukawa, my native place, in 1918, and set myself for the first time to village evangelism as my life work.

The first year I engaged in agriculture in order to develop my physical strength. I wished at that time to contribute something to the village from the industrial side. I started three establishments—a flour mill, rice mill and macaroni factory—and sold to the consumers directly from the producers. On the other hand I published a periodical called "The Seed Sower" and distributed 3000 copies in the village. I wrote pamphlets on Evangelism, Industry and Education, and held Sunday School and services in my home.

While I was helping several churches in Gumma Prefecture, for five years, I came to think that village education must be undertaken in order to realize the ideals of Industry and that without it effort would be in vain.

In the spring of the thirteenth Year of Taisho (1924), I gave over the work to my successor, who was trained in manufacturing and business, and I myself put all my efforts in village evangelization and education. I organized the Shibukawa Church and ministered to two other Churches at Azuma and Nakuta, and I established three popular schools like those of Denmark. At Shibukawa I taught the villagers in the school every night for three months, when the farmers were not busy. At Azuma and Nakuta, school was held every Sunday afternoon and an evangelical service every Sunday night. In the autumn of the same year (1924) a kindergarten was founded. Some young men who studied at the popular school club, organized a supply association in four villages. Accompanied by these young men, I held lecture meetings on village problems and evangelical meetings in several villages while the farmers were at leisure. After five years of hard work, a good poultry farming guild was formed as a productive union. This year an officer of the Church is the head man.

With the purpose of getting funds for developing work in villages, an agency for a life insurance company was formed, and a Christian young man put in charge. With the commissions earned from insurance village cultivation was done.

In July, this year, the first lecture meetings were held in four villages in succession. Mr. Okamoto, head man of the village young men's school, was engaged to make speeches on "The Fundamental Solution of the Village Problem," "Population," "Food Problem," "Education in Villages," "Enterprises of the Village Association," and "Farmers Civilization in Denmark." It is being planned in the fall of this year to form a Student Government College Union, and to send out two young men from each union to the village young men's working school in Shizuoka Prefecture, to study. Others will be taught at the Self-government College Class and at the popular institution. Those who stay a long time to study at the popular school will naturally be baptized and become Christians. In this way, from two to six people in the surrounding villages have become Christians. Among the eighty converts I had during my four years of ministry, about forty of them are village young men.

Conclusion.

About 130 years ago, a young pastor named Malthus presented the problem of population and food. The world was surprised when it faced this great problem. The experience of a century proved that the opinion of Malthus concerning population was wrong. The estimate was that six hundred million population at the end of the Eighteenth Century, would increase to four billion eight hundred million in the Nineteenth Century. In reality it reached only one billion and a half.

In the development of village evangelism, we must show a new model village constituted of Christian young men who are trained in the Christian Co-operative principle and in the new spirit and new economic organization, effected according to the spiritual culture system of Denmark. It will serve as the guarantee of success of village evangelism.

In the twenty-first chapter of Revelation we read, "I saw a new heaven and new earth." Isn't this prophecy going to be realized in village civilization, in an economic system based on the Christian spirit?

In short, in Village Evangelism, in the first place, there should be a cultivation movement for villagers, and then educational work must be undertaken and then a productive and supply association organized. Spiritual talks will continuously be given at the church throughout the year. If a pastor work with zeal and untiring spirit and strong faith, it is sure that a strong evangelistic foundation will be established. A village pastor must never even for a moment forget Christ's words. "It is more blessed to give than to receive." He must always bear in mind that he gets very little material compensation. With this determination, a Christian preacher will succeed in Village Evangelism.

It is blessed indeed to think that it is by the grace of the Cross that a village preacher works happily, enjoying the fresh air and bright sunshine, and is surrounded by the beautiful scenery all around. It is my earnest prayer that our brothers in the villages may soon find enlightment on their economic condition in the villages, and that they will give heed to the gospel and experience salvation from sin.

YOTARO KURIHARA.

Conference on Applied Christianity.

Notes of an Address on Motives in Industry.

I think it would be fair to say that the division between those who believe in the possibility of a better society than the present one and those who do not is largely due to a different conception of human nature. We may perhaps boil the question down to this issue: Is it possible to develop the economic resources of the world, to have a progressive policy in industry, to build up an economic order without calling in as a permanent factor the profit-making motive? How far are the acquisitive instincts, through the action of which the present industrial development has largely been made possible, really essential? Would the removal of the possibility of drawing large profits from industry involve a serious slowing down of the whole process of economic development to the permanent loss of mankind? The prevailing pessimism in regard to many of the schemes of social reform is very often found to rest upon a pessimism in regard to human nature, coupled with a very firm conviction that material progress and the continual raising of the material standards of life are highly desirable, if not essential, to humanity. I wish, therefore, to-day to say a few words on the general question of Motive in Industry.

There is a general assumption in many quarters that the development of industry has been possible in the past, and will be possible in the future, very largely because there are great fortunes to be made, because people, by devoting themselves to such work, are able to get beyond the level at which they are under the necessity of constantly labouring for their daily food and reach a position of leisure, security and comfort which is denied to the great majority of their fellow-beings. We might even go further than this, and say that the motive with many people is assumed to be the acquisition of so much wealth that they are in a position to exercise power in the world of men, controlling the lives of others and free to develop their own lives. In the first place it is necessary to point out in regard to this conception of the motive in industry that it rests upon the assumed inequality in human society which comparatively few are prepared frankly to face or state but

which a great many regard as axiomatic. The following quotation from Colquhoun's "Resources of the British Empire" brings out this point very vividly:

> "The palm in this line belongs to the English economist, the Rev. J. Townsend, who wrote under the name 'The Well-wisher of Mankind' against the Poor Law. In his masterpiece, which lived to see a second edition—'A Dissertation on the Poor Laws' (London, 1817), pp. 39-41, quoted by Marx, 'Capital,' vol. i. pp. 602, 603—he explains to us that the poor are improvident and multiply rapidly in order 'that there may always be some to fulfil the most servile, the most sordid and the most ignoble offices in the community. The stock of human happiness is thereby much increased, whilst the more delicate are not only relieved from drudgery....but are left without interruption to pursue those callings which are suited to their various dispositions.' The Poor Law 'tends to destroy the harmony and beauty, the symmetry and order of that system which God and Nature have established in the world'" ('Marxism v. Socialism,' by Vladimir G. Simkovitch, 1913, p. 107). The reverend author was "rector of Pewsey, Wilts, and chaplain to Jean, Duchess Dowager of Atholl." His "Dissertation on the Poor Laws" was first published in 1786, and was more than once reprinted during the ensuing thirty years.

The very fact that this is so brutal and indefensible a statement of a position serves to make clear the underlying assumption to which most people close their eyes. If profit-making is to be frankly recognized as a legitimate motive for the development of the resources of the world, if we are to build our economic order upon profit-making, we must frankly recognize that some such philosophy of life as lies behind this quotation is ultimately involved.

A further preliminary point needs to be emphasized. As I have already pointed out, the defenders of the present industrial system not only assume a profit-making motive, but also assume the desirability of an indefinite raising of the standards of living and a rapid development of the material resources. There is nothing to be gained by closing one's eyes to the very great gains that have come to mankind through the raising of the standards of material living from the conditions of the Middle Ages to a typical American city of to-day. Improvements in cleanliness, sanitation, education and in many other directions are not simply material but affect profoundly

the spiritual life of mankind, and the social reformer makes a great mistake if he underestimates the importance of this development. Further, it is impossible to deny the influence of the profit-making motive during the last century or two in making possible the rapidity of this development. Where, however, we may be permitted to question the assumption is, first of all, as to the need for such a rapid development as has actually taken place. Has not this development, as a matter of fact, led to a squandering of the resources of the world in such unreplaceable things, for example, as oil and coal, and has it not also been a prime factor in the development of the acute situation as between capital and labour, leading to a constant strain in the body politic and to much distress in individuals and in whole classes of people? Further, we as Christians must ask the question whether the material development, desirable as it is in itself, is really worth the cost involved in the virtual slavery of great numbers of persons who are bound to the industrial machine by sheer economic necessity and who have little if any chance of developing the higher sides of their nature. Without, that is to say, discounting in any way the positive advantage of material progress and the effect it has upon the spiritual life, a just estimate of its value for human society cannot be reached without taking into account the countervailing disadvantages and losses. The brilliant success of the industrial movement of the last century blinded the eyes of many people to these losses. To-day we are waking up to appreciate them, and some are even going so far as to question the reality of the gains themselves.

To come back, then, very definitely to the question of motive. It has been said that "the modern controversy between the believer in a new order of social democracy and the most enlightened adherents of the capitalist system turns in fact on the efficacy or indispensability of the motive of profit-making." Let us agree that the profit-making motive has been a factor, perhaps a controlling factor in this rapid development. Let us admit that there is a definite chance of slowing down the whole process if the profit-making motive be eliminated. But let us also frankly consider whether the estimate of human nature based upon the efficacy and necessity of the profit-making motive is after all the truest one. Can we accept the idea of human personality which grows out of this assumption? Is it ultimately true? Can it provide a satisfactory basis for a society built in righteousness—the only society, as we believe, which

can permanently endure? To these questions the Christian is bound to answer with an emphatic "No." To him there has been shown the possibility of a life lived not on the basis of self-regarding activities but on the basis of other regarding and sacrificial ones. For him the standard of human life is One Who lived not to please Himself but others, who exhausted Himself in the service of His fellow-men, who offered His life freely for them. And this standard is not regarded by Christians as the standard of an isolated life, even though Christ has been seen as the unique manifestation of the Father.

In considering, then, the possibility of establishing a satisfactory industrial system on something less than the basis of the profit-making motive, we may consider the following points:

(1) We may note how much of the best work in life is not done primarily for profit, in fact, how very much is done without any consideration of profit at all. Examples of this will come to our mind at once: the self-sacrifice of the soldier in war-time who offers himself for love of country; the equally splendid self-sacrifice of those who save life in time of peace, thinking of nothing but the person who is threatened by drowning or fire and risking their lives perhaps for an entirely unknown individual; the magnificent work of scientific research, a large part of which is done by men who can never hope to gain from it more than a bare livelihood, if that, and who work for the joy of discovery and the satisfaction of making a contribution to the world's knowledge; the large amount of work that is done for the satisfaction of good craftsmanship. Many who work for a salary or wage get their real satisfaction not out of the money they earn but out of doing as well as it can be done the particular job which they have undertaken, and many who are not dependent upon their earnings are, as we know, giving fine service to the world for the love of doing well some specific thing, whether it be in the field of art, literature or elsewhere. A great deal of the medical work of the world which is given often freely, or if given for money received, finds its inspiration rather in the satisfaction of healing and helping and not in the thought of profit. Above all, we should consider that which is given out of pure friendship and love, the many things that are done as a kindness from friend to friend, and supremely the mother's devotion to her children, putting in what money could never buy out of sheer love. Just to pass through in one's mind a few of these services being rendered every day by

countless people, unknown as well as known, is to give one reassurance as to the possibilities in human nature and a confidence that, after all, far better things are done in this world of ours for other motives than even that which is done for profit-making. Long before the child appreciates the value of money or the possibility of earning or amassing it he has learned in most cases the joy of work, the satisfaction of serving other people, the interest of creative effort. If our education were more definitely directed to strengthening these motives and to showing the growing person what deep and lasting satisfactions can be won through work done under the influence of these motives could we not be laying a broad basis for a system of industry based on something better than profit-making?

(2) We may further note the power of organizations in the world which are held together not by self-interest but by a devotion to a common cause. The number of societies for the promotion of scientific or artistic or literary pursuits, the various patriotic organizations, in measure at any rate the political parties and the Christian churches all provide examples of groups which, while a certain amount of self-interest may be involved in their maintenance, make their primary appeal to quite other motives. For many people, at any rate, a large part of life, especially of the interests that grip them most, is to be found in connection with some group or groups that are held together not by self-interest but by the joy of association, the determination to achieve together some worthy end or the development of the physical frame and the opening up of the mind.

(3) May we not also look at the quality of the work done, and in that connection realize that work of the highest quality is not work done for self-interest or for profit-making? What is needed in the world is not so much to increase the total amount of work done as to raise the quality of what is done. While men may be driven to work hard for sheer economic necessity or while they are spurred by the profit-making motive, to tremendous efforts, the satisfaction that comes out of high class work is more ordinarily developed in other ways:

> "What the establishment of a genuine co-operative commonwealth requires in the way of an advance in morality is no more than that those who have the gift for industrial organization should be, not saints nor ascetics, but as public spirited in their work, and as modest in their claims to a livelihood, as our quite normally human scientific workers, teachers in schools

and colleges, our whole army of civil servants of every degree and kind, municipal officers of every grade, the administrators of the consumer's co-operative movements, and the officials of the trade union world." (From "The Decay of Capitalist Civilization").

While there may be and is an element of personal advantage in many of the things that are done which are of the highest order, I do not think it can truly be maintained that the profit-making motive is either primary or essential in work of this class.

What, then, are the motives upon which a suitable economic order could be built, motives which would lead to a progressive development of the resources of the world, and which along with supplying the economic needs of mankind would bring harmony and goodwill among all concerned? It seems to me that we may at least count upon three motives which may be regarded as characteristic of man at his highest point of development.

First of all there is the motive already referred to of good craftsmanship. Any well-trained person knows the difference between doing work well and doing it ill. The satisfaction to be gained from a well done piece of work is something that goes very deep, and I believe that a more adequate training of men and women for the jobs they have to perform would develop this motive more and more. Of course, it may fairly be said that a great deal of the machine work of the world to-day gives little scope for good workmanship. There is so much that is purely mechanical and that tends to become monotonous drudgery. A well-ordered society would see to it that work of this type was shared up and that no worker was continuously devoted through all his working years to that type of work which gives practically no possibility of satisfaction for good workmanship. I do not myself see how it is possible to supply the needs of the world, with its present population, without there being a good deal of work of this type in which the motives now considered cannot be enlisted. But I do think that it is possible, if we are really determined to do it, so to arrange the work of the world that no undue burden for work of this kind should fall on any one individual.

(2) Community service. If the work that is done by men, even where it has to be monotonous and uninspiring, can be seen to be community service, a great deal of difference will surely be found in the quality of the work done and in the joy of doing it. To a vast number of people to-day the work they do appears simply as

providing the necessities of life for themselves and luxuries for the employer, whether the few in a small business or the vast number of shareholders in a great limited company. The general understanding in business is that the commodity will be sold for as much as the market will stand, that the worker will receive as low a wage as he can be secured for and that the profit to the capitalist will be as large as consistent with these two prior claims. That is to say, the margin of advantage always seems to work out for the small number of capitalists rather than for the community as a whole or the mass of the workers. It is this unfortunate state of things which develops resentment in the mind of a worker, and that resentment can only be cured by so organizing industry that it will in practice be a community service and that good service for the community shall be the first aim of all concerned.

(3) Building for the future. The higher development of human and even animal life shows how the conception of the generations to come begins little by little to enter in as an important factor even in the struggle for existence. In mankind this, of course, is developed to a higher point than anywhere in the animal world. If the work which is done by men can more and more be seen to be a contribution to future generations there cannot fail to be a higher standard of work. The task of education undoubtedly includes the implanting of this motive as well as the other two previously considered, so that they may become strong and develop as important factors in the fashioning of a better industrial system.

Using such motives as these we get into business the family idea. Christianity, it seems to me, stands for the conviction that such an idea is possible. The Kingdom of God is in the last resort a family of which God is the Father. The application of the Golden Rule in business has been proved possible again and again, and where this is really done a new family spirit is developed among all concerned, including owners, managers and workers, and a sense of responsibility to the community at large and to other less favoured workers in the same industry. At the English Church Congress in 1922 the Archbishop of York, who has just been called to the supreme position in the Anglican Church, thus delivered the Christian judgment on the "vast system of beliefs and practices and policies, industrial, political, international,.... which we may roughly call Western civilization. It reached its zenith in the last century. It was admirably contrived for the production of wealth and power. With

magnificent enterprise it yoked to its service the discoveries of science. It created and satisfied a thousand new demands of comfort and convenience. It called into being a vast industrial population. It stimulated patriotism by its belief in the survival of the strongest. But its motives, governing individuals and classes and states, were non-Christian, self-interest, competition, the struggle of rival forces. Now these motives have overreached themselves. They are breaking the fabric which they built. Surely the truth of this is writ large in the outbreak of the Great War and the perils of Europe to-day. The fabric itself cannot be overthrown without disaster. But if it is to be a blessing, not a blight, to mankind, its motives must be transformed."

Is this judgment one which we, as Christians, are prepared to accept, and if so, what does it mean for the development of industry, whether in England or in Japan? Where the Church breaks down is that it talks so much in generalities and often seems only interested in drawing people out of the present social order, making a little haven of rest for them in this world and promising them eternal joy in the next. If Christianity is going to be a factor in the developing life of mankind, I am convinced that we have got to proclaim our belief in these higher motives, our belief in the divine in men which can be stirred to supreme effort and self-sacrifice and made dominant in human society. And I believe, furthermore, that we are called upon to think out in relation to the specific problems of our own country and of each industry what such changes mean in practical organization of our economic life. The old evangelical appeal has been tremendously powerful in turning men from self-interest to a Christ-centred life, in leading many out into heroism and philanthropy and the quiet endurance of evils which could not be removed. The new evangelism must give now no less strength on the need for individual conversion, for the changed point of view from the self-regarding private minded life to the Christ-regarding public spirited life. It must stake out a claim for the Christianization of human life, as the Jerusalem findings say, "We believe in a Christlike world. We know nothing better; we can be content with nothing less." Men must be enabled to see what this means and must be called to dedicate their lives without reserve to it, and along with this must go a great educational campaign to build into human society the conception of an economic order based on such motives as those we have considered, growing out of a new life manifested

in individuals. Thus the new evangelism will be essentially educational, but will not be the less an appeal to the will. It will be essentially social but will not be the less an appeal to the individual. It will lay stress upon the structure of society but above all upon the motives which are needed in order to make any new structure possible and workable. This is the call which comes to our generation, a call involved in the essential and original Christian Gospel, but rediscovered to-day in the light of our social distress and in the light of our growing international life.

DR. HENRY T. HODGKIN.

One Million Christians in Japan.

I am a captive of a missionary. I was converted through contact with the Christian personalities of Dr. Myers and Dr. Logan. Before I had read the Bible fully, my living in their homes had convinced me of the value of the Christian life. We need more missionaries.

I. How to Win Japan for Christ.

A. New Social Classes.

Now what are our tactics to capture Japan? The other day Dr. Bates said that missions in Japan had reached the third stage —the first stage had been mission work in the cities, the second had been mission work in towns, and that now we must do mission work in the country. That was well said,—however, so many things are left undone yet even in the cities. We need to reach not only the rural districts, but new social classes. From the middle class downwards the people are as yet untouched.

The early Japanese Christians were samurai, chiefly those defeated by the Restoration army. They had no place to go but heaven, and so they went to heaven! There was also a smaller group represented by the Kumamoto Band, from the victorious side, who were ambitious for advancement and civilization and enlightenment. They thought that if they became Christians they could become prime ministers! These Meiji Christians were very fine in the beginning, but within twenty years, the defeated ones, who had sought Christ for comfort, became wealthy; and the seekers for light became philosophers. There was something lacking in both types. We need more thoroughgoing Christians in Japan.

We shall find them among the laborers. If we want to Christianize Japan we must reach the ten million new voters, and the forty millions of their families. Only about one percent of this new group have heard the gospel.

B. New Methods.

As Christ was Prophet, Priest, and King, so the missionary is meant to be like Him, to be a small Christ, doing an all-round work, which maintains a balance of these three main ways to reach the

hearts of men: (1) By direct evangelization, (2) by education, (3) by service. Taking first,

1. Direct Evangelization, I want to divide the field into two classes, those already reached, and the neglected classes. Speaking of the latter, there are ten million labourers, including four million factory workers, one million seven hundred thousand fishermen and sailors, three hundred and forty thousand miners, one and one-half million tenant farmers, out and out poor, not partly landowning. In order to reach these different groups of workers we shall divide up our evangelistic work by occupations, and form guilds, as in the eleventh century when St. Bernard started monasteries. The monks were stone masons, weavers, farmers and carpenters, and with their own hands established these great institutions, which became the centers of civilization. The modern trade unions correspond to these older centers of civilization for the awakening laborers, and we must bring that same principle into our evangelistic work, and have guilds in the churches—guilds of nurses, clerks, railway men, teachers, policemen, etc. It is wonderful to work in this way. It is the fulfillment of Christ's words in Luke 4:19.

Take for instance the nurses' mission. Tenrikyo workers visit from house to house to care for the sick. Christians have stopped doing so, and should begin again. But the wisest way to reach the sick is through winning the nurses—to have a nurses' mission. This is very efficient. We have had great results through this method. We began by publishing pamphlets—Kangofu Suhairon—Admiration for the Nurses, etc. [I have just finished (September 15, 1928) the third of the series,—Kangofu no Shuyo—the Spiritual Education of the Nurse.] The nurses were so thankful. They had been thinking that to care for the sick was the meanest job, but now have found Christian friends. Each denomination may have a nurses' mission, and unite in one big annual interdenominational gathering of nurses, for discussion of their professional standards and the intimate relation of these to spirituality. Let us win to Christ the sixty thousand nurses in Japan, that through them the gospel may go to the sick people, and through them to countless homes all over the country!

Then there are the fishermen, almost entirely neglected. There are fifty thousand fishermen in the Inland Sea alone; thirty-five thousand live on the surface of the water in Osaka, while thousands and hundreds of thousands enter that port in the course of a year. For the better class ones, the sailors on ocean steamers, there is

the Kai-in Home in Kobe. But for the poorer ones, the sailors on Japanese junks, there is no preaching. We must reach them also, through guilds and through small dormitories. Every month fifty thousand junks enter the port of Osaka and no one is working for them. There are four hundred thousand sailors on the steamers. The Baptists had a wonderful work for the fishermen. To my great regret it stopped. If it has become difficult for them to go to the military area of Kure, then let them go about Osaka Bay. The Indere Mission of Denmark has twenty-four sailors' homes with a total budget of 2,500,000 dollars a year. We must see the real need and give the gospel where it is wanted. (For a fuller account of technique of work for fishermen, etc., see Chapter XII in the Japan Mission Year Book for 1928).

There is more than one instance in Church History, and in the example of Christ Himself, of this winning of the workers through their occupations. St. Patrick, as well as St. Bernard, and others, went to the peasants and craftsmen and started guilds among them. As with them, so at the present time, industry and religion, prayer and labor, must be united.

We need to read again the story of the Moravian missions which influenced Wesley, where skilled laborers—carpenters, weavers, went to Africa as missionaries and preached the gospel, and taught their trades to the natives, and established civilization. Herbert Stead's Story of Social Christianity says that these Moravians in twenty years did a work that all Germany was not able to equal in two hundred years of foreign missions. If we can adopt the Moravian tactics it will be easy to evangelize Japan. So let us have guild missions, and lay preachers, who will support themselves and preach, according to Wesley's plan which he adopted from the Moravians, of having lay preachers. At present there are four thousand protestant Christian preachers and teachers in Japan, and they are leading only ten thousand two hundred and seventy new Christians per year. It is very few. We must educate lay preachers to penetrate all the workers' occupations and work with them. The trade unionists call such men "organizers." That is what we need—Christian organizers —or under-officers. In the different Theological Seminaries you are bringing up so many superior officers—highly trained men to be ordained ministers. And when they graduate, what happens? Then there is the problem of the unemployment of pastors! Fighting cannot be done with officers alone. We need under-officers. When

we can capture the Christian David of Moravia, Herrnhut can be started. Count Zinzendorf cannot work alone, but Zinzendorf and David can go hand in hand. Without the carpenter David, they would not have had that wonderful Moravian movement.

In order to win the laborers, we must know how to meet their needs. Jesus Christ was a kind, compassionate person. After the Resurrection, at the Sea of Galilee, when Peter and his companions came back at daybreak from fruitless fishing, Christ did not say, "Come and kneel down and pray," or "Read the Bible" or "Go and preach the Gospel!" but "Have you caught any fish?" and showed them where the fish were to be found. And when they returned with full nets, "Boys, come and eat with me!"—and there they saw charcoal, and a fire, and fish and bread upon it! When the daughter of Jairus was raised, the first thing Christ said was to "feed her." When the revolutionary multitude of five thousand came, though he was not siding with the revolutionists, Christ fed them.

That is the policy we must take in Japan. The laborers and fishermen are suffering. We must ask them whether they had bread or not. I do not say "Bread alone." But we must realize Christianity in action. That was the victory of the monasteries, (in France and Germany in the Middle Ages.)

Let us start the Christian guilds again! In America many societies are being organized *outside* the church—the Kiwanis Club, the Rotary Club, etc. "If they want to organize with the Golden Rule as their basis, why do they not do so inside the church?" I asked, when studying their principles in America, and realized that the answer is, "too many denominations"! The religious statistics of three years ago gave two hundred and sixty-six different denominations in America. Just imagine it! Therefore when they want brotherly fraternities, they must organize them outside the church. In Japan there are already twenty-seven denominations. Let us not increase the number. Rather, let us all get together in one unified working body. And let us baptise—that is, Christianize, industry itself. Do not separate economic business from religion. Capture business with the Holy Spirit. That is the Incarnation.

2. **Education.** If you send citified evangelists to the peasants, the people will not listen to them. "That man is *haikara*—stuck up" is what they will say. And the fishermen can never be evangelized by landlubbers. The sons of Zebedee can be missionaries to the other sons of Zebedee. I am working in a new way to meet that

problem. I have been making statistical studies and find that forty percent of the Japanese small towns are not evangelized at all, and that in ten thousand villages there are only nine chapels. Now of course we cannot visit all these villages. Moreover, if you do go to one village, the influence stops there. I sent a worker to a small village, and the villagers think he belongs to them and must never go anywhere else! The villagers have a peculiar psychology, and don't like to have intercourse with other villages. So, since anyway it would be impossible to man all the 11,000 villages in Japan with employed workers,—our method is to invite the young men to come from the villages to us, to what we call a Peasants' Evangelical School—*Nomin Fukuin Gakko.* This year we accepted fourteen out of one hundred and fifty applicants.

This can be done all over Japan. Ten or twelve villages may send representatives to one town, or the schools can be held in larger centers. The theological seminary buildings can be used for such schools or institutes during summer or winter vacation. Let us aim to have at least one of such schools in each prefecture. It would be splendid if we could have forty peasants' evangelical schools in Japan! Three or four missionaries or pastors, and one specialist, a graduate of a higher agricultural college, can run one. Students in the higher agricultural school at Tottori have been won to Christ by Mr. Bennett and Miss Coe—we have one of their disciples on our staff now.

We use our own house, or rent a small one, and accept about a dozen pupils for the month of the farmers' winter vacation. (Or you can have a school during their leisure period in the summer in July and August.) We do not have many pupils. We selected them by examination, having them write compositions, and choosing those who showed by their written work that they were the most eager to come and best understood our principles. Our first condition of admittance was that they intended to spend their whole lives in the country. Thirty-percent of those accepted were Christians and seventy percent non-Christians. If we had had only Christians the influence would have been small.

In the school we live together, sleep together, eat together, and a large part of the education comes through jokes at table! We teach them the spirit of Christ, the technique of agriculture, and village reform. We begin at eight in the morning with an hour of Bible Study, then one of Village Sociology, which includes an historical and comparative study of European, Chinese and Japanese

villages,—then an hour's lecture on the Christian Brotherhood Movements from the first to the nineteenth centuries. The last hour in the morning is spent on Agricultural Science. In the afternoon the students learn handcrafts, and in the evening have lectures on a variety of subjects for general culture.

We organize the school as a "village" and one of the students is the "mayor." Our purpose is to educate them to become members of the village assemblies. Already our Peasant Unions have sent up sixteen hundred of such village assembly members.

We have had this school for two years now, and it is a success. We are trying a similar plan for the city laborers, in the first four days of January which are their vacation. Then we have a winter school for them at Shikanjima. You can utilize those days and educate the under-officers. There is too much emphasis on higher education. Our theological seminaries are *too* good. We must educate many under-officers—thousands of them. The laborers have labor schools, with short terms fitted to the spare time of the laborers. Lay preachers became the leaders in the peasants labor movement in Great Britain—e.g. the Loveless Brothers. And it was laymen who led the movement for the emancipation of the slaves in the United States.

I have visited about seventy percent of the mission schools in Japan and my impression is that while the girls' schools are a success and have produced many beautiful characters, the boys' schools are only about sixty percent successful, because they are too big. The bigger they get the worse they are. When they get big, they contain non-Christian teachers, who are aggressive and attract a large student following, while the Christian teachers are meek and not fired by zeal. It is unnecessary to have more copies of Mombusho schools. If you want your mission school to be bigger, divide it in two! It may cost more but it is necessary, that the influence of Christianity may be deeper.

But there are thousands and millions of people waiting for education who will never get it in the existing mission schools. Labor night schools offer a big opportunity. The eagerness of the workers, in contrast to the indifference of the ordinary middle class students, is challenging to the teacher. For them we must start such schools as have been mentioned above, and also night schools. Palmore is a great success. There is need for many such industrial schools, business schools, night middle schools (Yakwan Chugakko)

etc. Ten million new voters are now waiting for education. Why not have a Christian night college such as the one at Kwansai University? That is the real spirit of Christianity, to see the need of the situation and meet it.

Night schools may be started in the country villages, by Christian evangelists. Many of the seventy thousand Shinto priests in Japan are primary school teachers, and the government has given permission to any teacher to become a Shinto priest whenever he wishes to. Our Christian preachers could be primary school teachers. If you want to reach the people, it is hopeless to stay in the country only a short time. Motojiro Sugiyama says that when an evangelist goes into a village, the whole first year they are observing him; the second year they may come to the point of saying he is not a bad man; the third year they may decide he is a good man, and at the end of the third year the evangelization begins! But there is one method by which you can reach the people in less than three years —by means of night schools, in which wonderful results are obtained.

My own slum work in Kobe has been kept up for nineteen years —by whom? By my pupils. I taught three hours a day—from five to six in the morning, and for two hours in the evening, from six to eight. One of my pupils became my wife, and another my successor. We must use the "jiku" system of education, in which the aim is that the pupils be few but excellent. The smaller the number the deeper the impressions go.

We need to carry sound educational methods throughout the church services. Our weekday service at Shikanjima is not called a prayer meeting, but a Bible School, in which the pupils divide into classes. The attendance is very good. Even in the worship service on Sunday mornings we teach with solid study not with verse by verse exegesis, and carry the group through a thorough study of the Bible and of Church history within a reasonable period of time.

I have been studying how to reach the laborers. The casual laborers are difficult to touch, but the skilled workers are the very best class to work for. The more you win them the more you find that they are friends of the Carpenter Jesus. They will take the Sermon on the Mount, verse by verse, word for word, with no reduction. If you preach to rich people you must reduce the price of the New Testament, but working men want to take the whole Bible and practise it.

3. **Service.** But they do need sleeping places. (a) **Dormitories.** So I rent a small house and through the labor club invite them as my friends to live in it, and it becomes a dormitory, preaching place and Sunday School building for the neighborhood, where the young laborers themselves carry on all the work voluntarily, and create a Christian centre.

We have a home for five laborers which we call St. Matthew's Home, and a similar one for girls called St. Mary's. The rent is paid by the residents. It is not expensive to establish such a home. There is only the initial outlay of two hundred yen for the furnishings. If we can have twelve such homes in the neighborhood of a church, that church will be strong and self-supporting, supported by dormitory-friends.

I got that idea from the McCall Mission in Paris. There they had started fifty small meeting places in the slums, instead of one large Settlement Building. The work in the small places was so successful as to completely abolish the slums themselves. I want to have a number of such small laborers' dormitories near the Shikanjima Settlement, to be Christian centers like the Holy Club of John Wesley. We have seventy thousand laborers living in Shikanjima district, and there is already a strong Christian community spirit among them. They were successful in electing Mr. Nishio, who lives two blocks from the Settlement, to the National Diet, and one member to the Osaka prefectural assembly. We hope to elect fourteen to the city assembly next year.

(b) **Medical Work.** Christianity has been a great factor in the healing of Japan. It needs to continue to be so. We need the healing more and more, physically, mentally, morally. We need Christian physicians to go with the spirit of the Cross to the rural districts. And we need healing for poor people and the slum children in the cities. I have discovered that nurses' missions and clerks' missions are willing to serve in this way. So I go first to the skilled laborers and organize them, and then ask them to help me in the healing work in the slums for the very poor and for the lepers.

I am thinking especially of missions to lepers. We must demonstrate the love of Christ in reality there. Buddhism has only one leper hospital in Japan, so I asked Takeko Kujo to organize another, because her Buddhist sect of Honganji had so much money. Christians do not have much money, but there are already six Christian leper hospitals, and more are needed. (For a fuller account of leper

work, and of service, or "physical work" in general, see pp. 12-13 of Mr. Kagawa's address to the Kobe Women's Club in the June 1928 issue of Friends of Jesus.)

4. **Literature.** As to evangelization by the use of literature, one difficulty is that the Christian terms used in most literature for the purpose are archaic. The country people cannot understand them. So with newspaper evangelism and some tracts—they are too difficult and too much apart from common sense. The pamphlets of the Meiji period even, are now very archaic in their language.

The fact is that our language has *jumped*—and within ten years we have almost a new language. What we need is up-to-date colloquial style. We must employ experts in newspaper evangelism who can use such a vocabulary. Look at the Marxian books, and then compare the Christian publications. The latter are fifteen years too old. There are so many Christian scholars but they are out of date. Our Christian front line is all the time being pushed back and the Marxian line is advancing. So to push back materialism and the fight against the Christian church,—to push back the modern Anti-Christ, we must have new books. Thousands of books are published for Marxism, while the sales of Christian books are relatively small. The Ecclesiastical History of Eusebius, lately published in Japanese, sold only six hundred, and the History of Dogma, by Hino of the Doshisha only a few hundred.

Our front line is too weak. As it is we can never fight the Marxians. We need to combine and have a strong front line. What Christian books do we have now? This is the 300th anniversary of John Bunyan, but where is the cheap edition of Pilgrim's Progress? In London and in New York you can buy it in the ten-cent store, but in Japan it costs two hundred and fifty sen. My prayer is that we may issue John Buyan's works in a 30 sen edition. This can be done, but the church is not ready to do it. The missionaries are not ready. We should publish the Imitation of Christ in a 30 to 50 sen edition. Rev. Kanai, the pastor of the Ushigome Presbyterian church wants to publish a series of the Christian classics, including St. Bernard, St. Francis, etc., in such cheap editions. The peasants cannot buy expensive books. Now they are reading Marxism. Their minds have advanced very much since ten years ago. They would easily read Christian books if these were cheap. We need to publish Christian books in editions of one hundred thousands apiece. My

"Emancipation with God" sold twenty thousand copies last year. It is not a very good book. There are many better ones.

But we are so divided by denominations—we have no front line. We need a good strong daily Christian newspaper, such as the Christian Science Monitor. Formerly we had good Christian magazines, but Uchimura's is very small now, Ebina's has disappeared, and Uemura's has dwindled.

There is, however, a great demand for Christian literature. Christian influence is becoming common sense. Les Misérables, in a cheap Japanese edition put out by the Shincho-sha, sold one-half a million copies, and probably twice as many people are reading it —on the street cars and everywhere I see them. It is straight Christianity. I have received many letters from unknown correspondents saying, "I want to become a Christian through reading Les Misérables." My poor novel, "Across the Death Line," had 180,000 copies sold; and the publishers say that my new novel on the abolition of licensed prostitution should sell 250,000 copies in one edition. There is a new Japan! We can reach the hearts of people with publications and with intelligent tactics.

As the monastery was the center of Christian culture and morality, so the modern Settlements must be the fortresses for all these things. Some people prefer to go to the Middle Class. But it is necessary to push our frontier into the labor class. Shimoyamatedori in Kobe has seven churches—too much crowded—church—church —church. But in the Shikanjima district in Osaka with seventy thousand population there is only our church and one small chapel of the Japan Evangelistic Band. Tokyo has two hundred and seventy churches, while in the country there are very few. It is necessary to have service. In service no one will oppose you. If foreigners go to the proletarians they will be welcomed if they do service. Laborers do not have national feeling as do the middle and upper class people. The settlements of Mr. Moran, Miss Adams, Mr. Price, and of Miss Allen at Kameido, are very successful. There is no division between the foreigners and the Japanese in them.

II. Why Japan must be won now.

There are three main reasons why we should work *now:*

1. The present is the best opportunity that Christianity has ever had, to enter the hearts of the Japanese. Two years ago the men,

and last year the women primary school teachers of the Empire met in convention and declared that henceforth religion must be the basis for education in Japan. Anyone familiar with the former attitude of educators toward religion will understand this change to be revolutionary. From the beginning of modern education, the Imperial Rescript had been considered a sufficient moral basis, and "religion" had not been allowed in the schools. As you know, religion in this sense does not mean Buddhism or Shintoism, both of which have all along been more or less connected with the schools. The Department of Education has recently compiled a new set of Buddhist hymns at a cost of sixty million yen. There has never been any opposition to the teaching of these cults in the schools, but Christianity was formerly opposed because it teaches that God is greater than any earthly sovereign. If Christianity is now sought as a basis for education, it is partly because antagonistic philosophies are becoming stronger, and an authoritative and powerful basis are needed for moral character. For sixty years science has been the real foundation of education in Japan. But the educators have discovered that with emphasis of science on materialism, Marxianism has found easy entrance. So now they are turning back to religion. Their conception of God may be pantheistic or Buddhistic, but anyway they are returning to an idealistic view. This changed attitude on their part constitutes our great opportunity to give the Christian message.

Another reason for the turning of Japanese educators to religion as a basis lies in their devotion to Pestalozzi. His influence has gradually increased in Japan, until now he is practically worshipped. Prof. Konishi wrote recently, "Pestalozzi is now a god in Japan and a buddha!" Pestalozzi was a fine Christian teacher, and because he based education on religious principles, Japanese educators have agreed to do so.

Everywhere I go I am invited to preach by groups of teachers. The young men's associations, also, and the girls' organizations of the villages, invite me, and offer no difficulties to the presenting of a religious theme. It is wise, however, not to make the approach from the point of view of dogma, but to begin from the standpoint of idealism and practical matters. They want talks on temperance, purity, idealism, and God—not Christ, so far, but they are getting nearer to the conception of Christ. If you are willing to teach applied Christianity, you can have more work to do in the villages than three persons could cover.

Mr. Horii, working with Mr. Clark of Kobe, sent word to the Y.M.A. in neighboring villages that he was willing to speak on morality, ethical teachings, and village reform, with religion. Many invitations came, and now he is lecturing around with lantern slides.

2. **Marxianism.** At the same time that an open door is offered to Christianity, anti-Christian spirit is growing, that is, Bolshevism. We have never before seen such a bold anti-Christian spirit. For instance, recently when I was giving an evangelistic lecture, and received a card on which was written, "I am utterly opposed to your message!" The Marxists are teaching atheism. The works of Lenin are atheistic, and so are those of Bucharin and Luccaci, and others which have been translated into Japanese. Daboring's books against the church and theism have been translated also. If that spirit grows and becomes deeply rooted in the minds of the proletarians, it will be very difficult to evangelize Japan.

3. **Mission Policies** are changing. Mission boards are gradually cutting down their forces in Japan. Before one-half of their forces are withdrawn we must accentuate our movement in Japan. The missionaries are not unnecessary! Millions are untouched yet. And for all these types of work described above and many others the pastors are too busy; while missionaries being free lances can go into new fields.

III. One Million Christians in Japan!

The only hope for the maintaining of social unity in the class struggle is through Christ. But if Christian culture is presented in a way that makes it seem inferior to that which already exists here, Japan will never be Christianized. Buddhism brought in Chinese culture in the seventh century and so became thoroughly established.

I said to Kimura, "Let's reach one million for Christ!" "One million?" he asked, greatly astonished. "Yes," I said, "twenty-seven million frequent the licensed quarters. Let's reach just one twenty-seventh of them!" "We cannot do it by ourselves alone, but let's all work together to do it!"

The following are the methods of coordination which I proposed in 1927 at Karuizawa: 1. Organization of early morning prayer meetings throughout Japan, after the fashion of John Wesley, praying once a week for one million souls for Christ in Japan. I have found that if such prayer meetings are held every morning they

stop soon. But if the plan is to hold them once a week, they continue. Unless you have prayer meetings, no evangelical work will be successful. Pray! Seek! Knock! and the doors will be opened.

2. Promoting the spirit of unity of all the churches.

3. Evangelization by occupational groups (as described above).

4. Promotion of itinerary groups of touring evangelists.

5. The "Church in the House" movement (Ecclesia Oixos) using Christian homes as places for preaching and prayer meetings.

6. Street meetings.

7. Union mass meetings.

8. Mutual Aid Societies inside the churches.

9. Church class meetings of the Methodist class meeting type.

10. Bible classes—the organization of new ones in unevangelized districts.

11. Simple institutes for the training of lay-workers, aiming to systematise the study of the Gospel.

12. Evangelization by the use of literature, using tracts, leaflets, circulating Christian books, etc.

13. The Denominations and methods of evangelization:

a. Some denominations have special methods or materials, which could be shared with others in a local community, and each gain by the exchange. Under this heading come educational slides or moving pictures, and the uniting of all denominations in special Christian lectures and in touring evangelism.

14. Mass Evangelism needs to borrow the methods of the Labor and Peasant Unions, such as:

a) The enlisting of many non-salaried lay-workers.

b) The getting of all members to attend all church services.

c) The organizations of connections between the denominations.

d) The use of the newspapers.

e) Brotherhood movements, such as the Brotherhood of Common Life of Thomas à Kempis.

f) We must have a new re-birth of spirit (atarashii kibun ninaru koto).

g) The establishing of conferences for spiritual training in various places all over Japan.

h) Divide Japan into ten districts:

Tokyo	and vicinity	Nagoya	and vicinity
Sendai	„ „	Shikoku	„ „
Yamagata	„ „	Chugoku	„ „
Kanazawa	„ „	Fukuoka	„ „
Osaka	„ „	Tottori	„ „

and in each build up ways and means of united work, such as:

(1) Speakers to be fairly divided up between these districts.
(2) Travelling libraries.
(3) District evangelistic headquarters.
(4) Peasants and laborers' evangelical school, etc. etc.

When I visited Paris three years ago I was told that there are one million Protestant Christians in France. Some missionaries from Scotland are helping them, but the Huguenots are themselves supporting their own movement. So I thought that we need one million Christians in Japan, that we may support ourselves, and also do mission work in Formosa, Manchuria, Singapore, and all Japanese colonies. If we get one million, we may ask you foreign missionaries to go home! (Laughter). Otherwise it's too hasty. The reason is sociological and not numerical. I do not mean merely to force one million people to sign cards. One million is my sociological data for the independence of Christianity in Japan. One million human personalities are enough to constitute a thoroughly independent and self-sustaining culture. If we can achieve one million Christians in Japan, the missions can then withdraw without too much disaster to the Christian movement here. There would still be need for them, but we *could* get along without the missionaries if necessary. But if the missions withdraw now Christianity will suffer.

Therefore in the crisis of evangelism in Japan, we must see the vision, and not be disappointed. Let us try new ways, go down to the labor districts, serve the rural people, form small groups for study according to the *jiku* system, open new avenues! In ten years in Shinkawa I got only eighty converts. But in one year, in one-hundred and twenty-four nights of preaching, in Tokyo after the earthquake I had five thousand seven hundred. And last year I had nine thousand

converts. This gave me the conviction that the present is the high tide in Japan.

LET US START A NEW MOVEMENT! The Dawn is near—the Harvest is ripe—and waiting for YOU!

TOYOHIKO KAGAWA.

Notes on the Summer Addresses.

POWERFUL CHRISTIANITY

The Key Note.

"There is power enough in the world to make it the Garden of Eden tomorrow!" said Miss Royden at Karuizawa, reminding us that electricity which had at last lighted the crowded Auditorium at Vespers was only the thunderstorm, once a terror to man but now his servant. We have conquered Nature by learning its laws. Even more impressive than the triumph of science is its expectancy that it will triumph—an expectancy justified by the results which follow.

Our next task is to learn to control the world of human affairs that we ourselves have created, but in which we are still astonishingly impotent. Economic and industrial injustice, war and poverty—we make puny efforts to pick up their wrecks which fall by the wayside, —but refuse to remedy their causes, resigning ourselves to them as "the inscrutable Will of God,"—as the savage once resigned himself to the pestilence.

But God is not mocked. Christian people have built a civilization on a disregard of the principles of the Sermon on the Mount, and in the present world-chaos are merely reaping what they themselves have sown. Christ never reproached His disciples for not loving Him. They loved Him, as we moderns do. But again and again He reproached them for not understanding, for not using their intellects. When we understand and obey the laws of God in human society, we, as well as the scientists, shall become workers of miracles. To set the world in order spiritually is incomparably a greater thing than all the achievements of modern science.

The Setting.

The place and moment of Miss Royden's message were providential. America seems to have gone almost as far to the Right as Russia to the Left; China and India are chaotic, Europe decadent. Japan is small and integrated, geographically and actually the focus of the world's thought-battle. Both Marxianism and Christianity are finding their most powerful modern interpreters in this miniature country. Struggling to make a synthesis of the values of Eastern and Western culture, supporting the densest population in the world for its arable area, shorn as a shorn lamb of its economic surplus,—

Japan is the imperative research-field for the re-making of modern society.

The Comrades in the Process.

Miss Royden met an old friend at Karuizawa. There she and Dr. Hodgkin renewed their friendship of the strenuous War years in England. Joint founders then of the Fellowship of Reconciliation for the need of that time, they met again here, on the opposite side of the globe and in a different situation, adapting themselves to it with accuracy of Christ's great servants, and reinforcing each other's messages as ever. "Hindrances to Power," "Power through Adventure," "Power through Fellowship," had been among Dr. Hodgkin's messages earlier in the summer, following his interpretations, at Federated Missions, of the power of the Jerusalem Message. On this last Sabbath (September 2nd) when he preceded Miss Royden by preaching at the morning service, his word was of Power through the practise of Love to the uttermost.

Meanwhile, in Karuizawa, August 23rd to 26th, and in Nojiri for the two following days, hundreds of missionaries had met in conference, beginning a study of how to re-base our civilization on the Sermon on the Mount, how to release the Power latent in Christianity.

Meeting with them and Dr. Hodgkin was that modern miracle worker, Kagawa, who is actually doing the things Miss Royden talked about,—well nigh single-handedly re-making the spheres of industry, economics, politics, education, religion. Learning their laws with a genius-intellect, and serving their needs with a Love which is thoroughgoing, he is bringing them one by one under the control of his master, Jesus Christ. Whether a Christopher or an Atlas, bearing so many worlds on his slight frame,—as never before we were challenged by him to shoulder our share of the burden.

As apparently unplanned as was the presence of Miss Royden in Japan during this unique summer, was the participation of Dr. MacKinnon in the conference thought-process. Called for from Canada to be Karuizawa pastor, and one of the three men who had had most to do with bringing together the United Church of that country,—Dr. MacKinnon's specialty is Church History, and perhaps his chief among many rich contributions seemed to spring from his perspective. "The tragedy of the Roman Catholic Church was its

inability to assimilate Luther; that of the Established Church of England, its failure to incorporate Wesley's movement. We are farther along now. Let us prevent a similar disaster, and work with Kagawa as the churches worked with Moody, thereby gaining for the Church an immeasurable accretion of Power!" "I was not disobedient to the Heavenly Vision," was the text of his conference sermon, his farewell message. "I will be your agent in Canada," he said to Kagawa, as they clasped hands at parting.

The Conference Messages.

When Dr. Hodgkin gave his address on "Motives in Industry," published in this issue of the Quarterly, showing the inadequacy of the profit motive which underlies the present system of capitalism, Kagawa San gave the alternative in the Co-operative system, in which selfish motives are supplanted by love, and Christianity applied in business. At another time Dr. Hodgkin spoke out of his personal experience of "Reconciliation," and Kagawa San challenged all Christians in this country to be reconciled to one another, and to co-operate in one great campaign to win One Million souls for Christ —in order to effectively meet the Marxian challenge, and establish an independent and self-sustaining Christian culture, powerfully able to Christianize society. (See his article in the present issue.)

A. Research.

Follow Up.

Various activities following the conferences testified to the power released in them. The Kyushu missionaries met to plan Kagawa's start of the evangelistic campaign there; another group tried to relieve the economic pressure which precludes his setting out upon it; still a third is asking him to send a monthly article to their local newspapers, whereby they hope to produce "more than a million" readers of his gospel messages. Others consecrated themselves to a new practise and study of missionary economic simplicity. A number planned to start definite pieces of work in their local fields, such as Peasants' Evangelical Schools, according to the Danish Folk High School plan Mr. Kagawa has tested, and describes in his article. Mr. Kagawa himself announced that he would promote a similar conference next year, enlisting Japanese initiative. Many of the missionaries responded to his invitation to sign up for participation

in it, and in the preliminary studies in local centers to be held in preparation. Concerning these, Dr. Hodgkin left behind him some important suggestions:

"Nothing gathers worthwhile people together," he said, "more than to *see* an issue they know to be important, and upon which they know they have not done enough reading and thinking." He then spoke of subjects, each of which, as well as others, might be made the basis of a good winter's work for a group of not over fifteen in some local center. The results should be printed in pamphlet form and made available for all Christians generally he said, by offering them for sale by such agencies as the Christian Literature Society, in both Japanese and English.

B. Misunderstandings and Questions.

Before proceeding to such constructive research as has been suggested, it is necessary to clear away misunderstandings which, in their expression, themselves indicate the start of a healthy thought-process (I give them as they reached me):

1. Is Kagawa teaching Marxism? Someone was saying at the National Christian Conference that Kagawa is the only Christian pastor who is interpreting Marxism, and others took this to mean that he is preaching Marxism.

Ans: Kagawa is the leading Christian Japanese opponent of Marxism. He is indeed interpreting it, showing up its weaknesses and the strength of the contrasting Christian position. In his address to language school students on pp. 4-8 of the first issue of "Friends of Jesus" he takes up the fundamental principles of Marxism and opposes Christian doctrines to them. Countless other passages of his published writings express his position. The government, the peasants, and the organized laborers are in no doubt as to his position. It is considerably due to his influence that 80% of the latter group have been uninfluenced by Marxism through all its recent propaganda. And the peasants, after having been drawn away from his Peasants Union by Soviet influence, and a short period of tutelage under the violent-revolution idea, rejected it and returned to him, so that last spring he was able to re-organize them again into an all-inclusive and unified Peasant Union.

Since the students, lacking real experience, are still much intrigued by Marxism, Kagawa is bringing Dr. Albert Schweitzer to

Japan next spring, to enlighten the university students about Marxian versus Christian philosophy. As an earlier step in the education of the students, Mr. Kagawa put on a conference this summer at Sakamoto on Lake Biwa, enlisting the co-operation of Prof. Sakuzo Yoshino, and of the Doshisha Labor Mission which he had organized last November. The purpose was to present Christian idealism, to meet the Marxian challenge, and to start a new idealistic thought-movement among students. Marxian students came intending opposition—came to scoff and remained to pray. Kagawa San was up till 2 a.m. in the forest the last night with some of them. They were weeping in the intensity of their mental struggle, in which the theological determinism of Calvin was re-inforcing the economic determinism of Marx. "I want to become a Christian" said one, "but the pastor said some are elected and some are not. How can I know whether I am elected?" In the end, Kagawa's interpretation of Christ conquered Marxism in their struggling minds. The conference-leaders represented Christianity in Action—Genjiro Yoshida lectured on Christian Brotherhoods throughout the Ages, and demonstrated a modern phase of the Christian Brotherhood, for he is head-worker of the Shikanjima Settlement.

2. People are saying that Kagawa supported the "Musanto" candidates in the recent national election. Is that true?

Ans: If by "Musanto" is meant the radical proletarian candidates who were later suppressed by the government, it is most decidedly not true. Kagawa was mobilizing the new proletarian vote for Christian candidates, men who would support the Prohibition and Abolition measures, and other social reforms,—such as Prof. Kawakami of Kwansei Gakuin, Nishio of Osaka, Suzuki Bunji, and Prof. Isoo Abe, all of whom were elected.

There is a common misapprehension that because Kagawa San is serving the common people he himself is "red," is advocating violence. Nothing could be farther from the truth. During the early years of the devolpment of the labor movement in Japan he spent a great deal of time on it, because he saw that unless Christian leaders led it, it would be liable to resort to violence. Now that the moderate Ramsay-Macdonald type of labor movement is in the ascendancy in Japan and pretty well established, Mr. Kagawa feels that he can leave the labor movement more and more to others, and devote himself to evangelistic work. The government knows him to be a moderate, wellnigh a conservative, and its chief bulwark against

Bolshevism. The Marxians know he is their formidable philosophical and practical opponent, and have done their best—or worst—to shatter his Peasants' Union and political party. When the revolutionary five thousand asked Jesus to become their king, and head an insurrection, He refused (John 6:15) but fed them bread in plenty. Nevertheless they all left Him but the twelve. Again and again in somewhat similar fashion the crowd has come to Kagawa and wanted him to countenance some desperate move on their part and he has always refused them, while serving their real needs. Therefore the radicals are against him. At the other extreme, the ecclesiastics are against him because he serves the accursed common people who do not know the Law. Under fire from both, Kagawa says, "My life all along has been one of non-resistance according to the principles of Jesus Christ."

3. What relation has been established between the program of the Committee of Fifteen and that of Mr. Kagawa? It was Kagawa who made the suggestion at the National Christian Conference (in private to a Tokyo pastor who relayed it to the whole group) of all uniting on a plan of nation-wide evangelism. This impulse, started by Kagawa, eventuated in the appointment of the Committee of Fifteen. Kagawa San was delighted, and wrote to an American friend that his prayers had been answered, and that he hoped to coordinate with this movement. In order to do so, he has postponed his campaign in Kyushu, according to which united groups of pastors in each city had been asking him to come ever since last January. Because the Committee has planned to send another speaker to Kyushu, Kagawa has given up his systematic program, and after only a week in Kyushu at the first of October, is to go at the Committee's request to the other end of the archipelago, to Hokkaido, for two weeks in October and November. Inasmuch as the program of the Committee of Fifteen is for six months only, while that of Mr. Kagawa is to last for years, may it not be hoped that the Church will through his campaign reap the results of the seed sowing in the coming "Kyodo Dendo" planned by the Committee of Fifteen?

"All power is given unto Me in heaven and on earth" said our Lord Jesus Christ. The Church was the vehicle of much power in the early and middle ages. How shall the Church regain the power it once had, and all the rest promised it in connection with the command, "Go ye"? Kagawa is a spiritual Edison, discovering by extensive experimentation the answer to such questions. He is

showing how to understand and obey the laws of God in human society, how to set the world in order spiritually. In legislation and organization, the social movements and the government are now eagerly accepting his guidance. And the Church is beginning to follow suit. When it does so fully we may expect a great release of the latent power of Christianity. One necessary preliminary is that Christian workers shall study the economic and industrial situation and try to become as aware of it as are the leaders of these other groups. Someone said recently that a person's attitude toward Christian social reconstruction could be measured, here and now, by his attitude toward the personality of Kagawa. More than once in history, at the start of a new movement, a single individual has embodied its values. In this connection one recall's Maud Royden's comment on Kagawa as she sailed from Kobe:—"the one person in Japan whom I most wanted to meet!"

HELEN F. TOPPING

The Japan Kindergarten Union Convention.

Report of the Recent Session.

The twenty-second annual convention of the Japan Kindergarten Union was held in Karuizawa on July 25 and 26, 1928. In every session it was evident that the present members are determined to live up to the high standards for bringing Christ to the children of Japan which were set by the women who formed the Union twenty-two years ago. "Character Building in the Kindergarten" was the convention theme and every phase of the program helped to stress its importance.

This key-note was struck in the opening devotional exercises led by Miss Margaret Cook, one of the charter members of the Union and head of the Kindergarten Department of the Lambuth Training School for Christian Workers in Osaka. Prof. Imada of the same institution also gave a scholarly address on "Psychology and Character Building." Miss Margaret Paine of the Saint Agnes Girls' School of Kyoto spoke most helpfully on "Kindergarten Music" and shared with the members of the Union the results of her rich experience in a group of beautiful songs for kindergarten children upon which the Music Committee had been working during the year.

It was a great inspiration to the convention to receive personal messages from two former presidents of the Union. Miss Annie L. Howe, who was president last year when the Union came of age, as well as many times during its history, has returned to America after forty years of service in the kindergarten cause in Japan. Miss Elizabeth Upton who had filled the office the previous year is now in France after spending many years in Omiya where she was the only missionary. Both of them gave us the benefit of what they have been observing in these two countries with most helpful suggestions for our work here.

The second day opened with an encouraging message by Dr. P. S. Mayer of the Evangelical Church which has fifteen kindergartens in Japan, after which the convention divided into two conferences. One was led by Miss Amy Crosby of the Baptist Tabernacle in Tokyo, discussing the problems which come to the supervisors of

kindergartens, and the other by Mrs. Catherine Akana of the Glory Kindergarten Training School for those connected with Training Schools. The subject of Nursery Schools was discussed by Miss Jessie Wilkinson of the Kobe Zenrin Kindergarten and so much interest was aroused that it was decided to include it in the program again next year.

Two special projects are to be undertaken during the coming year. The first is the raising of money to be added to the building fund of the kindergarten which is connected with the Japanese Church in Karuizawa. This fund was started several years ago and at last there are good prospects that the building will be erected in the near future.

The other is the decision to republish in Japanese Froebel's "Mother Play" which has been out of print for some time. Those connected with Training Schools were unanimous in their opinion that the study of this unique contribution of the founder of the kindergarten is essential in maintaining a religious atmosphere and in promoting the welfare of the Christian kindergartens in Japan and all the others heartily supported them.

LOIS F. KRAMER.

DEPARTMENTAL NOTES

The Christian Literature Society.

Amy C. Bosanquet

The Society has its hands full with large plans for the future, about which there will be more definite news to give in a short time. It looks forward to the day when it will exchange its present inconvenient, crowded premises for very much better accommodation in the Christian Headquarters Building, the scheme for which has been approved by the Federation of Christian Missions, the National Christian Council, the Promoting Committee in the United States and the participating bodies.

Meanwhile business is carried on under difficulties in the temporary buildings put up after the great earthquake.

The Publishing Department is receiving many manuscripts for consideration and is, as usual, very busy as the end of the year comes in sight.

The newest publications are representative of the many-sided character of C.L.S. They are as follows:

Commentary on the Epistle to Philemon, by Prof. T. Matsumoto, of Aoyama Gakuin, a scholarly book of 124 pages.

Christian Principles in Education, by President D. Tagawa, of Meiji Gakuin. A book for the times, powerfully convincing.

Healthy Recreations, a book of games and short dramatic pieces, edited by the Rev. T. T. Brumbaugh.

A Mother's Guide, by Mrs. Miles, carefully revised with the help of a well-known Christian doctor.

What is Christianity? by K. Hamada. For popular use.

The Apostle Peter, by B. Yashiro. For popular use.

The two last are prize evangelistic booklets, selected from those sent in to the Literature Committee of the National Christian Council.

The largest work now in the press is the long-expected **Commentary on the Gospel of St. John,** by Dr. Wainright. Another book of some size is **"Paul the Dauntless; the Course of a Great Adventure,"** by Basil Mathews, which, after many delays, is now actually in the proof-reading stage.

Some smaller books, among which we would especially mention a little devotional book of great beauty, **The Dew of Stillness,** will be out before Christmas, as well as some gift cards, to be announced later.

Book Reviews.

COMMENTARY ON ROMANS. In the Japanese Language, by Dr. D. W. Learned.

We regret that Dr. Learned is leaving Japan before the publication of the whole of his revised commentaries, but believe that shortly this labor of many years will be given to the public. One admires the unquenchable energy of this venerable student, who after the former edition had gone out of print, set to work upon a fresh revision, and in order to ascertain the difference between the former and revised editions, as well as to judge whether the revision has been worth while, we have availed ourselves of a friend's suggestion, and reviewed the revision of Romans. Our conclusions are as follows:—

I. It was astonishing to find that the revision, both in form and content, is neither a copy of the old, nor a mere supplement, but an entirely new publication. In this respect the author differs from the ordinary reviser, revealing himself to be not only painstaking but progressive.

II. The revision is remarkably concise. Instead of 411 pages we have 223, and while the use of smaller type may in part account for this, the main factor has been the limiting of the content largely to the essential points. To speak frankly, a terse and clear style has replaced the too conscientious and meticulous method of the former commentary, thus rendering the meaning easy to catch an effort at conciseness that has added greatly to the value of the revision.

III. The main points stand out in bold relief—an indication of painstaking effort. The index of the former work occupies 2, that of the revision, 10 pages. The introduction to the former work gives only a rough, general summary, while under that of the latter, the material is grouped under four heads:—*Rome; Paul; Paul's Conversion; and Paul's Preaching.* Again, the greeting which occupies 10 pages in the old, has been cut down to 3 in the new.

IV. The revision shows increased value as a commentary. In the old, the text was stressed and much effort was devoted to the meaning of *words.* In the new, the aim has been to clearly present the general import of the contents. For example, in the old 8½ pages are devoted to the topics—*Gratitude* and *Desire to visit Rome,* these being treated under three heads—Gratitude (verse 8); Love (9); Reasons for desiring to visit Rome (10-14). In the new, there are 4 heads—*Gratitude toward the church; Desire to visit Rome; Reasons for the visit; Paul's debt.* In short, the old inclines to textual, the new to topical exposition.

V. The style is modern. In the old edition, there remain traces of former Meiji style, now considered old-fashioned, but in the new no such traces appear. In the essentials of the contents, the convenience

of the reader has been largely consulted. For example, in setting forth the general import of the gospel, there are three explanations given of the words "I am not ashamed of the gospel," and furthermore there are also three explanations of the words "The righteousness of God."

VI. Increasing spiritual values. In the old, one senses the brusque academic flavor of the class-room, but in the new, one is conscious of the coming forth of treasures, which have long been accumulating in the author's spiritual storehouse. In the beginning of Romans 12th Chapter, where the question of making an offering of one's self is discussed, the motive of such offering, its fitness, its inclusion of both body and mind, and the resulting knowledge of God's Holy Will, are set forth. In the new, the same motive of thankfulness for God's mercy is mentioned but it is accompanied by special emphasis upon walking in the filial way, the importance of obedience to the Divine Will as contrasted with doctrinal study and religious knowledge, and the spiritual advantage of making Jesus Lord, in the power of distinguishing between good and evil together with that of obeying the Divine Will. One feels, in reading this revision in the light of the background of the author's life of Faith, that there is a power in the production that is impossible adequately to describe.

Because of the above, and also because of the faith and personality associated with our beloved instructor we believe that we shall long read with appreciation this new and worthy commentary which was produced in the author's old age and through strenuous endeavor.

A. EBISAWA.

THE JAPANESE ENTHRONEMENT CEREMONIES, by D. C. Holtom, Ph.D., D.D.

All who are interested in things Japanese are again deeply indebted to Dr. Holtom, author of 'The Political Philosophy of Modern Shinto,' for a volume just published under the title, 'The Japanese Enthronement Ceremonies.' This volume is well calculated to throw light upon a field of Japanese tradition which for most people is either shrouded in mystery or darkened by guesswork. It contains about 150 pages and is well illustrated throughout by drawings, photographs, and reproductions in full color of some of the most striking aspects of the enthronement ceremonies. Dr. Holtom offers an explanation and interpretation of what is unquestionably one of the most ancient ceremonies in use among civilized people today, and does so in a way that will be of great value not only to the general reader but to the scientific student as well. It is safe to prognosticate that this book will be viewed as an essential part of the equipment of every traveller who comes to Japan in the autumn to be present in Kyoto during the festive days of the Enthronement. Few will be privileged to view the impressive pageantry of this historic cere-

mony, but from the pages of Dr. Holtom's lucid interpretation many will see with the mind's eye and understand.

The first third of the volume is devoted to a study of the regalia, that is, the Mirror, the Sword, and the Jewels, which are the insignia of authority in the possession of the Imperial Family of Japan. In this piece of careful, scientific work, the author demonstrates his erudition in the related fields of sociology and anthropology. So far as the knowledge of the present reviewer goes, this is the most thorough-going study of the Imperial regalia that has ever appeared in the English language. It would not be entirely true to say that these early chapters of the book are easy reading; they are clearly the work of a scholar and amply repay the careful study which an understanding of them demands.

The rest of the book is easier reading. Two chapters are devoted to the Sokui Rei, that is the Enthronement Ceremonies themselves, two to the Daijo Sai or Great New Food Festival, and a final chapter to a brief interpretation of the whole event. In passing it is interesting to note that Dr. Holtom maintains that the former of these, the Sokui Rei, remains to this day more Chinese than Japanese, despite attempts in modern times to make it conform to ancient Japanese customs. In the Daijo Sai, on the other hand, we find something essentially Japanese. "It is the most archaic and picturesque of all the ceremonies connected with the Enthronement, and at the same time, the most replete with valuable anthropological and historical data..... In it are merged a primitive harvest festival and survivals of the original Japanese Enthronement rites."

In a concluding chapter the meanings of the ceremonies are summarized as follows:

(1) They constitute an impressive announcement and recognition of the fact of a new accession to the Throne.
(2) They find meaning as a series of magnificent historical pageants wherein Japan relives her long and glorious past.
(3) They are a dramatic expression of the union of the nation—Emperor and people—in all the affairs of the governmental and social life.
(4) And finally they find meaning as a great expression of thanksgiving to the ancestral spirits and the other great Kami of the nation for the preservation of the state, the granting of a beneficent ruler, and for food.

Dr. Holtom has produced a book which no missionary in Japan can afford not to read. In addition to its interesting and scholarly contents, the book is a work of art in appearance and mechanical make-up. The binding is done in Japanese style with a dark purple cover, with the title and the Imperial insignia superscribed in gold.

ARTHUR JORGENSEN.

PERSONAL COLUMN

NOTE.—Items for this column should reach Rev. J. K. Linn, 487 Asagaya-machi, Tokyo-fu, by the 20th of December. Contributors will greatly oblige by drafting items in the form used below.

NEW ARRIVALS

ANDERSON. Miss Irene Anderson (E.C.) to Kindergarten work at 93 Takehaya-cho, Koishikawa, Tokyo.

ARCHIBALD. Miss Margaret Archibald (P.S.) for language study in Tokyo, to live with Dr. and Mrs. Wainright, Denzuin Monmae, Koishikawa.

BOYLE. In September Miss Helen Boyle (P.E.), graduate of the Chicago Training School for Church Workers to study at the Matsumiya Japanese Language School, Mejiro, Tokyo.

COOK. In September Miss Ruth E. Cook (R.C.U.S.), daughter of the late Rev. H. H. Cook of Yamagata, to teach music in Miyagi College.

COOPER. Miss Lois Cooper (M. E. South) for language study in Tokyo, to live with Dr. and Mrs. Wainright, Denzuin Monmae, Koishikawa.

DANIEL. Miss Mabel E. Daniel (P.S.) to teach music in the Golden Castle Girls' College, Nagoya.

DAVIS. In September Mr. Jerome Davis (Y.M.C.A.) to teach in Nagoya.

EVERARD. Miss Cornelia Everard (P.E.) in September to teach Physical Education at St. Margaret's School, Takaidomura, Tokyo-fuka.

GERHARD. In August Mr. Robert H. Gerhard (R.C.U.S.) son of Dr. P. L. Gerhard to teach English in Tohoku Gakuin, Sendai.

GOLDSMITH. In October Miss M. C. Goldsmith (C.M.S.) to work in Kyushu.

FORD. In October Rev. J. C. Ford (S.P.G.) chaplain to All Saints Church, Kobe, to be instituted Oct. 23rd.

HOWARD. In August Miss Aimee Howard (P.N.) to Hokusei Girls' School, Sapporo.

DE MAAGO. In August Rev. John C. De Maago (R.C.A.) to language study in Tokyo.

MARTIN. In September Miss Edna M. Martin (Kindergartener, R.C.U.S.) to Language School in Tokyo.

MORRIS. In August Miss Marian Morris (P.N.) to Language School in Tokyo.

STAVELEY. In October Miss J. A. Staveley (C.M.S.) to help in the work of the C.M.S. Office.

STRANKS. In October Rev. Charles Stranks (S.P.G.) to live with Bishop Basil in Kobe and do language study.

WINTHER. In September Miss Maya Winther (L.C.A.) daughter of Rev. and Mrs. J. M. Winther of Kurume to the Japanese Language School in Tokyo.

ZANDER. In August Miss Zander (R.C.A.) to work in the Sturges Seminary (Baiko Jo Gakuin) Shimonoseki.

ARRIVALS

ACOCK. In September Miss Amy A. Acock (A.B.F.) to 50 Shimotera-machi, Himeji for evangelistic work there and in the Inland Sea Field.

ASBURY. In August Miss Jessie J. Asbury (U.C.M.S.) to Honjo Machi, Akita Ken.

BENNETT. (A.B.C.F.M.) On August 13, Mrs. H. J. Bennett and daughters after four years in America returning to Tottori.

BOLLIGER. In September Miss L. A. Bolliger (R.C.U.S.) to Miyaji College, Sendai.

BOULDIN. In August Dr. G. W. Bouldin and wife to Jigyo Higashi Machi, Fukuoka.

BUSS. In August Miss Florence V. Buss (R.C.A.) to Ferris Seminary Music Department, Yokohama.

CHAPMAN. In August Rev. Gordon K. Chapman (P.N.) and family to Osaka.

CLARKE. In September Dr. W. H. Clarke (S.B.C.) and wife to Koishikawa, Tokyo.

DARROW. In August Miss Flora Darrow (R.C.A.) to Steele Academy, Nagasaki.

COE. On October 16, Miss Stella L. Coe from furlough returning to Tottori.

ERSKINE. In October Rev. and Mrs. W. H. Erskine (U.C.M.S.) to Osaka.

BRANSTAD. Mr. K. E. Branstad (P.E.) from one year's study at Harvard University to St. Paul's University, Ikebukuro.

HAIL. In September Mrs. John E. Hail (N.P.) and daughter, after six years absence to Wilmina Girls' School, Osaka.

HANSEN. In September Miss K. I. Hansen (R.C.U.S.) to Miyaji College, Sendai.

HENDRICKS. In September Rev. and Mrs. K. C. Hendricks (U.C.M.S.) to Fukushima.

HEREFORD. In August Mrs. W. F. Hereford (P.N.) to Hiroshima.

HORN. In November Dr. E. T. Horn (L.C.A.) and family to Tokyo. Dr. Horn who was awarded the degree of D.D. by his Alma Mater Muhlenberg College, will be connected with the Lutheran Theological College.

HORNE. In October Miss A. C. J. Horne (C.M.S.) to Kyushu.

HOLMES. In August Miss Mary Holmes (S.P.G.) to Okayama.

KLUDT. In September Miss Ann Kludt to be Acting Principal of Osaka Bible Training School in the absence of Miss Camp.

KRIETE. In August Rev. C. D. Kriete (R.C.U.S.) and family to Yamagata.

LINDSEY. In September Miss L. A. Lindsey (R.C.U.A.) to Miyaji College, Sendai.

LOGAN. Dr. and Mrs. C. A. Logan (P.S.) to Tokushima.

MARTIN. Dr. and Mrs. J. E. Martin and family from furlough to 4 Aoyama Gakuin, Tokyo.

MATTHEWS. Professor W. K. and Mrs. Matthews (M.E.S.) Kwansei Gakuin, Kobe.

POWLES. In September Rev. S. P. C. Powles (M.S.C.C.) and family from furlough.

RAY. In October Dr. J. F. Ray (S.B.C.) and wife to Hiroshima.

MERRILL. September 18 Miss Katharine Merrill under permanent appointment now in Matsuyama for language study.

MOSELEY. On October 9 Mr. Harold Moseley, Amherst College representative in Doshisha University, Kyoto.

OLDS. September 7 Rev. and Mrs. C. B. Olds and children from furlough to Okayama.

REISCHAUER. In September Rev. and Mrs. A. K. Reischauer (P.N.) and son Robert to the Woman's Christian College, Tokyo.

SCHELL. In August Miss Naomi E. Schell (S.B.C.) to Seinan Jo Gakuin, Kokura.

SCHWEITZER. Miss Edna Schweitzer (E.C.) to 84 Sasugaya-cho, Koishikawa, Tokyo.

SCOTT. In November Rev. and Mrs. J. J. Scott (C.M.S.) to Yonago.

SHANNON. Miss Ida Shannon (M.E.S.) to Hiroshima Girls' School, Hiroshima.

SMITH. Professor and Mrs. Roy Smith (M.E.S.) to Kobe.

SNEYD. In October Mr. H. S. Sneyd (Y.M.C.A.) to resume work as Hon. Sec. of Yokohama Y.M.C.A.

THEDE. Rev. and Mrs. Harvey Thede (E.C.) and three children to 14 Ni-chome Yojodori, Minato Ku, Osaka.

THOMPSON. In September Miss F. L. Thompson (C.M.S.) for special work for women in Kyushu.

WILLIAMS. In September Miss A. S. Williams (C.M.S.) to Poole Girls' School, Osaka.

TITCOMB. September 4, Miss Lucy W. Titcomb as a term teacher at Kobe College.

WARREN. Rev. and Mrs. C. M. Warren and Mr. Dana Warren on September 21. Mr. and Mrs. Warren return from furlough to Miyazaki. Mr. Dana Warren goes to Doshisha University, Kyoto as a term teacher.

DEPARTURES

BRODBECK. Miss Emma Brodbeck (A.B.F.) to resume work in West China after a year and a half in Japan.

CLENCH. In July Miss M. Clench (M.S.C.C.) Matsumoto on furlough to Canada.

HAROBIN. In July Miss H. Harobin (M.S.C.C.) Mariyama on furlough to Canada.

HAMILTON. In November Miss K. Hamilton (C.M.S.) Tsuki-shima, Tokyo on furlough.

HOYT. On September 12, Miss Olive Hoyt on furlough.

KAREN. Rev. and Mrs. A. Karen (L.E.F.) from Iida on furlough.

LANSING. In October Miss Harriet M. Lansing of Tokyo. Miss Lansing returns as missionary emeritus.

LEARNED. On September 18, Rev. and Mrs. D. W. Learned, retiring after 53 years of service. Address: Pilgrim Place, Claremont, Calif. Before his departure Dr. Learned received the Third Class Order of the Sacred Treasure.

LAWRENCE. In November Miss F. H. Lawrence (C.M.S.) from Kure on furlough.

LINN. In September Rev. J. Arthur Linn and family (L.C.A.) Moji on furlough antedated on account of Mrs. Linn's ill health.

LOCKWOOD. In October Rev. and Mrs. George C. Lockwood and children after a year of language study in Japan, to take up work in the South Sea Islands. Address Ponape.

LYNN. In July Mr. H. F. Lynn (W.U.) from Yokohama on furlough.

MAKEHAM. In July Miss Eva Makeham (M.S.C.C.) Nagano on furlough to England.

MYERS. Mrs. H. W. Myers (P.S.) for three months to America, returning in December.

NIELSEN. Rev. J. P. Nielsen (L.C.A.) President of Lutheran Theological Seminary, Tokyo, and Professor of Old Testament resigned. He has accepted a call to a similar position in Trinity Theological College, Blair, Nebraska.

OBEE. In July Rev. E. I. Obee and family (M.P.) of Tokyo on furlough.

PAINTER. In September Rev. and Mrs. S. Painter (C.M.S.) Nobeoka on furlough.

SCHROER. In October Rev. G. W. Schroer (R.C.U.S.) and family on furlough in the U.S.

SHARPE. In October Rev. A. Sharpe (S.P.G.) Zushi returning to England after twenty-five years service in Korea Manchuria and Japan.

SKEVINGTON. Misses Glayds and Florence Skevington (A.B.F.) to resume work in West China after one and a half years in Japan.

SMALLEY. In August Rev. F. A. Smalley (C.M.S.) Chinese Mission to take up work in China.

WOLFE. In July Miss Evelyn Wolfe (M.P.) Yokohama on furlough.

CHANGES OF LOCATION

ANDERSON. Miss Ruby L. Anderson (A.B.F.) from Woman's Christian College, Tokyo, to 10 Fukuro-machi, Surugadai, Tokyo, with

Miss Lolita Hannah (S.B.C.) who is in Tokyo for a year's language study.

BARBER. Miss Doris Barber (S.P.G.) to the Kindergarten of the Church of the Ascension Kobe.

CARUS-WILSON. Miss Nona Carus-Wilson of Sussex, England, to join the Staff of the Nurses' Training School of St. Luke's Hospital (P.E.) as teacher of English.

HOLTOM. Professor D. C. Holtom and family (A.B.F.) of Kanto Gakuin, Yokohama, to 820 Shimouma, Komazawa-machi, Tokyo-fu.

JENKINS. Miss Louise F. Jenkins (A.B.F.) of Hinomoto Jo Gakko, Himeji to Shokei Jo Gakko, Sendai, for a time. Address 2 Nakajima-cho, Sendai.

KENNARD. Dr. and Mrs. J. S. Kennard, Jr. of Tokyo to 804 Bizen-machi, Mito, for evangelistic work in Ibaraki Ken.

KNIPP. Rev. and Mrs. J. Edgar Knipp (U.B.) to Kamide Miidera Mae, Otsu.

LEA. Miss L. Lea (S.P.G.) Shoin Jo Gakko, Kobe, is also helping at St. Michael's Church, Kobe.

MOSS. In September Miss A. F. Moss (M.S.C.C.) from Toyohashi to Matsumoto.

NIEMI. Miss Tyyne Niemi (L.E.F.) from Tokyo to Iida, Nagano Ken.

STRONG. Rev. G. N. Strong (S.P.G.) in October to Shimonoseki to be followed soon by Rev. Eric Allen (S.P.G.)

TOPPING. Rev. and Mrs. Henry Topping (A.B.F.) with their daughter Miss Helen Topping to Ashiya, Muko Gun, Hyogo Ken.

MARRIAGE

FIELD-PIERCE. On August 20 at Rudyard, Michigan. Miss Mabel Field, formerly a teacher at Kobe College, to Mr. Warren D. Pierce.

BIRTHS

HORN. In July at Philadelphia, Pa., to Dr. and Mrs. E. T. Horn (L.C.A.) a son, Lawrence Gregg.

JACKSON. In June to Mr. and Mrs. F. Ivor Jackson (Y.M.C.A.) of Yokohama, a daughter.

DEATHS

IMBRIE. In August at Chicago, Illinois, Rev. William Imbrie, D.D. (P.N.) missionary in Japan for forty years, residing in U.S.A. since 1922.

NIELSEN. In September at Blair, Nebraska, Mrs. J. P. Nielsen (L.C.A.).

MISCELLANEOUS

BASIL. Bishop Basil (S.P.C.) has recently had a visit from two members of his old London Church.

BENNINGHOFF. Mr. Merrell Benninghoff, American Vice Consul, son of Dr. and Mrs. H. B. Benninghoff of Waseda Hoshien, Tokyo, returned in September to America for a short vacation.

CROCKER. Mr. Lionel Crocker (A.B.F.) teacher of English in Waseda University has left the staff of the University of Michigan to become head of a Department at Dennison University, Granville, Ohio.

DERWACTER. Rev. F. M. Derwacter (A.B.F.) formerly of Himeji, recently received the degree of Ph.D. from the Univ. of Chicago and is now on the staff of William Jewell College, Liberty, Missouri. He was unable to return to Japan because of his health.

FISHER. Mr. and Mrs. R. H. Fisher and Mrs. C.H.D. Fisher (A.B.F.) may be addressed during furlough at 6340 Ventnor Ave., Ventnor, N.J.

GRESSITT. Mr. J. F. Gressitt (A.B.F.) formerly of Yokohama, received the degree of B. L. from Berkeley Divinity School and is now teaching there.

HATHAWAY. Miss M. Agnes Hathaway (U.G.C.) who left Japan in 1924 in ill health, has been able to return and is in residence at Blackmer Home for Girls, 50 Takata Oimatsu-cho, Koishikawa, Tokyo.

KENT. Miss Bernice Kent (U.G.C.) is studying at Columbia.

PETTEE. Mrs. Belle W. Pettee, mother of Mrs. Charles B. Tenny of Kanto Gakuin, Yokohama, has returned to America after a three years' visit to Japan.

SEARLE. Kobe College on Oct. 11 celebrated Dr. Susan A. Searle's 70th birthday and forty-five years of service in Kobe College.

SMYTHE. Dr. and Mrs. Smythe (P.S.) are unable to return for the present because of Dr. Smythe's health.

SNEYD. Mrs. Sneyd (Y.M.C.A.) and her son Karl are remaining in Toronto for another year.

Y.M.C.A. Visitors from the National Councils of the United States and Canada have been Fletcher S. Brockman, Area Secretary for the Far East, Mrs. Brockman, Charles A. Herschleb, Corresponding Secretary for the Far East, C. W. Harvey, B. B. Wilcox, and and Prof. C. H. Robertson.

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